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Serve the Lord with gladness! Come before his presence with singing!—*Psalm 100. 2.*

RELIGIOUS THOUGHT AND ACTIVITY.

"Room for Christ in the Inn" is the apposite title given an article in the "Literary Digest" telling of Mr. John McE. Bowman's plan for chapels in his hotels.

The old Indian whose profile adorns the Buffalo nickel was recently converted, and joined the Methodist Church in Browning, Montana. His name is Chief Two-Guns Whitecalf.

A young lady in Chicago was giving a "booster" announcement for the Boston Baptist Young People's convention. She waxed eloquent in setting forth the attractions of the convention program. As a climax she said:

"And then there is Doctor Conwell! He will give his famous lecture on **'The Ace of Diamonds.'"**

Dr. Robert E. Speer aroused enthusiastic applause at the Indianapolis General Assembly by telling that when the Canadian Presbyterian Mission Board decided it must retrench for lack of funds, it was compelled to use a circumlocution in cabling the fact to its missions because **it could not find the word "retrench"** in the missions code book!

"What a very blessed place New York ought to be!" exclaims the "Jewish Chronicle" in noting that the new directory contains the huge number of **65,000 Cohens** among some 1,200,000 names in Manhattan and the Bronx. "Cohen" is Hebrew for priest. The Smiths take second place with only 58,000 to their credit.

The First Spanish Baptist Church of New York was organized only two years ago, with 42 members. People are now enrolled in its membership from nine Spanish-speaking countries. Several are returning to their old homes with the gospel message. Written messages have gone to places where even missionaries have had no success. A home in Mexico where no missionary has ever been permitted to enter has received and read tracts sent by a member of this church.

The following interesting advertisement recently appeared in the **"Situations Wanted"** section of the New York "Churchman":

"Are you in need of a rector who will preach the Divine Lord; who has unbounded sympathy for the unfortunate; who was reared in culture, and has been bench-mate of the worker? If you are in need of a pastor,—not a society leader, or an athletic director,—address Box No. 195, 'Churchman' Office."

The 16th annual convention of the **National Association of Organists** was held in the Eastman School of Music at Rochester, N. Y., on August 28-31. As in previous years the subjects of the papers touched on every phase of the profession. Among them were: anthems of today, a symposium of the material available for churches, large and small; the training and academic standing of organists; choral competitions; the value of the organist in the community; the organist and publicity; music and the other arts in worship; and improvisation in the church service (illustrated).

Marking an advance step in the **dramatic method of religious education,** the Religious Drama Committee of the Federal Council of Churches will conduct a summer school devoted to this subject at Madison, Wisconsin, September 4-15. The school will be limited to fifty religious workers.

The possibilities of drama in the advancement of religion will be shown.

The school will be watched with interest by lovers of religious drama, and has made a special appeal to directors of religious education, teachers in church schools, directors of club activities in churches and Christian institutions, and choir directors.

Churches in the state of Pennsylvania used 61,239 gallons of wine during 1922, according to statistics compiled in the office of John T. Davis, state prohibition director. The records issued by Director Davis show the quantity of wine used by the different denominations for sacramental purposes for 1922 was as follows: Roman Catholic, 33,908; Jewish, 24,478; Lutherans, 1140; Greek Catholics, 643; Episcopalians, 522; Orthodox Greek Catholics, 150; Plymouth Brethren, Gospel Hall Brethren, and other sects, 126; Baptists, 66; Presbyterians, 4; United Presbyterians, 0.

Under the freedom of American life **the decline of Jewish religion in America** seems to be in danger of rapidly increasing. The "American Israelite" said recently:

"There are 200,000 Jewish children in New York public schools. Only 50,000 of these are registered with Jewish schools. What becomes of the remaining 150,000? There are 1000 synagogues in the United States. Their average seating capacity is below 200. This means that if on any given date every building was crowded there would still be 2,800,000 without synagogue privilege. There are from ten to fifteen thousand Jewish young men and women in the colleges and universities of the United States. What is being done to keep them true to Judaism? About one thousand Jewish communities in the smaller towns are without rabbis."

The initial celebration in connection with the **300th anniversary of the coming of the Huguenots,** which will be officially commemorated in 1924, took place on the afternoon of Sunday, June 24, at Huguenot Park, Staten Island, N. Y., where the corner-stone was laid for the Huguenot Church, to be erected as a national memorial to the Huguenot-Walloon New Netherland Tercentenary. The dedication of the church, when it is finished, will be one of the events of the Tercentenary next year.

The church building is to be in the Norman style, and will be entirely constructed of the famous Dongan Hills flagstone, which is quarried not far from the site of the church. An interesting feature is to be the fact that "memorial pillars" will carry the names of donors of Huguenot descent. A number of descendants of those early Huguenot families have taken great interest in the church, and will have their family history thus perpetuated in it.

The result of a recent careful study of **the age at which most people join the church** has been made public by Dean Walter S. Athearn of the Boston University School of Religious Education. There were associated with him in the investigation the secretaries of the boards of Sabbath schools of the Methodist Episcopal, Congregational, Presbyterian, Baptist, and Disciples churches.

The names of 6194 persons living in forty-three states were secured. The median age of joining the church of these persons were found to be fourteen years, four months, and twenty-two days. The distribution of the median age among the five denominations is as follows:

	Years	Months	Days
Methodist Episcopal	11	9	4
Congregational	15	10	14
Presbyterian	14	8	18
Baptist	14	1	28
Disciples	14	0	6

The annual meeting of the **World Alliance for International Friendship through the Churches** will be held in Philadelphia November 13-15. The greatest

group of speakers on international topics ever brought together by any church body is offered on the program of this conference. Among the leading speakers will be Fridtjof Nansen; Archbishop Soderblom of Uppsala, Sweden; Rev. Thomas Nightingale of the National Free Church Council of England, Scotland and Wales; Governor William E. Sweet of Colorado; Prof. Deissman of the University of Berlin; and Will Irwin.

Dugald Macfadyen, the British historian, writer and lecturer, said to be the originator of the idea of interchanging public speakers which was put into effect during the war by the United States and Great Britain, has arrived here to spend two or three months lecturing in different parts of the country under the auspices of the World Alliance. He expresses the opinion that religion and literature are the two main channels through which Americans eventually will come into closer harmony with Europe.

"The reason why the League of Nations has thus far failed to be more successful," he says, "is the lack of a common groundwork of thought, and for this the Christian church is largely responsible. The task before the churches now is to create a Christian atmosphere throughout the civilized world that will make war impossible. When I speak of literature as one of the main channels through which greater international sympathy will develop, I mean the daily and periodical press, fiction and the drama; and of these the newspapers are perhaps the most important factor."

Religion in the Y. M. C. A.

It is now possible to form some estimate as to the effect of the conferences conducted jointly by the Religious Work Department of the International Committee of the Y. M. C. A. and the City General Secretaries' Commission on Religious Work, says Dr. Howard B. Grose. This unique continent-wide evangelistic campaign, something new in the history of the Association movement, began in New England last November, covered 47 cities in 34 states and provinces, extending from Montreal and Vancouver on the north to Daytona (Florida) on the south, and from Portland (Maine) and Boston on the east to Portland (Oregon) and Seattle on the west, closing in the Central West.

In all the conferences and meetings of the five months Dr. John R. Mott was the central figure, and his 170 addresses were marked by great power and persuasiveness as he presented for his main theme the living Christ. This is shown by the fact that over 1200 of the young men and boys gathered in group meetings pledged themselves to make a fresh study of the living Christ, and over 2000 Association members accepted specific service tasks which were presented to them. The statewide retreats, calling together picked leaders from the various communities, were attended by over 5000. The evening meetings of volunteer workers attracted 12,000. Meetings of Christian laymen and special groups like college audiences had nearly 6000 attendants. There were special meetings with pastors and with editors of the religious press. The aggregate attendance at all meetings on the tour exceeded 30,000, all of whom were carefully selected representatives.

These were not public gatherings, but were planned to reach the Association leaders with a message that should inspire them to seek with new zeal the original spiritual aim and ideal of the movement,—the salvation of young men and boys. And beyond this was the aim to bring Dr. Mott into direct contact with representative boys and young men of the communities visited. This part of the program was to him the most deeply interesting, and the response at every meeting to his stirring appeal was remarkable evidence of the value of such a service.

In addition to the work of Dr. Mott, there were at each conference demonstrations of Bible discussion groups in action, conducted by a staff member of the Religious Work Department.

"The Father Mathew Man."

The statement that the Catholic church as an organization is allied with the liquor traffic and opposed to national prohibition is refuted in the new Catholic prohibition and temperance journal, "The Father Mathew Man," which has issued its first numbers in Chicago.

A picture of Father Mathew, the Irish

temperance apostle, and a brief summary of his life and works are contained in the first number.

Other articles include "Wine in Ancient Times," which gives Scriptural proof that the "wine" of Bible days was unfermented grape juice; an article by the Catholic Clergy League on the late Congressman Bourke Cockran's attack on prohibition, in which the following statement is made: "The unscrupulous Catholic liquor politician in our large cities by taking the moral law into his own hands has done more harm to the Catholic church than all anti-Catholic organizations of a century combined." Col. Callahan, a Catholic prohibitionist, writing on Governor Smith, declares that beer and wine, "not his religion, will eliminate him as president." "Prohibition on the Irish Horizon" is another interesting article. The magazine also gives a summary of figures showing the effect prohibition has had in reducing the death rate.

"The Father Mathew Man" is a modest and unpretentious pamphlet, published monthly for only 25 cents a year.

The Norwegian Lutheran Church of America.

The second triennial convention of the Norwegian Lutheran Church of America was held in St. Paul, Minn., in June. Six years ago this church was organized by a union of three former church bodies, and now has a membership of 500,000. The number of pastors is 1301; congregations, 2783; confirmed members, 293,675. The members of the church are found chiefly in Minnesota, Wisconsin, Iowa, North and South Dakota, Illinois, and along the Pacific Coast, but a few are found in nearly every state in the Union, and quite a large number in Canada. The original stock of members were emigrants from Norway who came over as early as 1825, and who will therefore celebrate their centenary in 1925. The church is still to a great extent bilingual, but at the present time the home mission work is almost entirely English. The third generation of the immigrants speaks almost exclusively the English language.

The church has a theological seminary in St. Paul; four colleges,—Luther College, Decorah, Iowa; St. Olaf College, Northfield, Minn.; Concordia College, Moorhead, Minn.; and Augustana College, Sioux Falls, South Dakota; three junior colleges, three normal schools, and nine academies. It conducts foreign missions in China, Madagascar and South Africa, supporting 110 missionaries and 721 native workers. It conducts an extensive home mission, and has 20 institutions of charity.

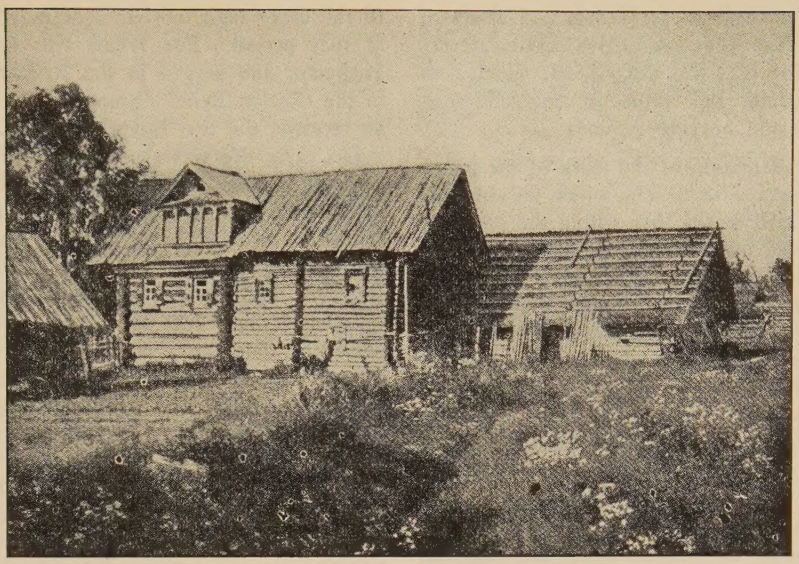
The well-known and nationally famous St. Olaf choir, from Northfield, Minn., gave a concert one evening in the auditorium to an audience of about 10,000, and the next evening the Choral Union of the church with a chorus of 800 singers gave a concert in the same place.

The main topic for the convention was endowment funds for the schools and colleges. Several sessions were spent discussing this question, and resulted in a practically unanimous decision to pay all indebtedness and deficits in the budgets, and raise an endowment fund of $2,500,000. The regular budget for the next two years amounted to $2,680,638. Several building projects in connection with the colleges and academies were also approved.

Dr. H. G. Stub was reëlected for a six-year term as president of the church.

The church was organized shortly after the United States entered the war, and naturally has had its difficulties during the upheaval of the war and the hard times following the deflation period, which was especially severe on the farming communities of the Middle West comprising the large percentage of the church membership. It has not yet any rural problems. The country churches in the Middle West are in a flourishing condition, and up to this time have been the mainstay of the organization. The new problem is the organization of city churches, especially in the Northwest. An English district will be organized in the near future, and will naturally become a strong district in a short time.

Among the active members of the church are Governor J. A. O. Preus of Minnesota, Governor Nestos of North Dakota, Senator Shipstead of Minnesota, Senator Norbeck of South Dakota, Congressmen O. J. Kvale of Minnesota, and Congressman Nelson of Wisconsin. The "Lutheran Church Herald" is the official English organ of the church,



A Russian farmhouse. In such simple homes as this evangelical missionaries often hold their meetings. As the greater part of the village usually comes to the meeting, the house is overcrowded. This, and the picture of the Russian peasant shown on another page, are reproduced by the courtesy of the Russian and Slavonic Bible Union (86 Sixth Avenue, Brooklyn, N. Y.), which now has over 60 missionaries working on the Slavonic field in nine different countries.

a thirty-two page weekly edited by Rev. G. T. Lee.

ONE LARGE AND ACTIVE PARISH.

All things considered, the parish of Trinity Church (Episcopal), New York City, is doubtless the largest agency of its kind in the country. Its Yearbook and Register for 1922 makes a book of 305 pages.

The year was notable for several special features.

Trinity parish received its charter from King William III in 1697, so the 225th anniversary was celebrated last year. Trinity Church was chosen as the depository of a bust of James, Viscount Bryce, a gift to the American people by the Sulgrave Institution. Last November the service flag of the parish, with its 910 silver stars and 38 gold stars, was furled with solemn and impressive ceremonies, and put away for permanent preservation.

There are nine churches in Trinity parish, manned by a staff of eight vicars and twelve curates in addition to the rector, Dr. Caleb R. Stetson. The total number of communicants in all these churches was 9590; Sunday school teachers and scholars, 2612. Voluntary contributions amounted to $154,656 (as far as known). Vestry appropriations added $8650 for charitable work, and $68,268 for objects outside the parish, bringing the grand total of contributions from all sources up to $231,574. These outside objects included other needy churches, hospitals, mission societies, Hobart College, etc. Fourteen beds are paid for in different hospitals and homes. Burial places are provided free of charge in some parishes, and also a plot in Trinity cemetery for the interment of any bishops or clergy who happen to die in New York and for whom no other burial place is provided.

Parochial statistics report 68 adult baptisms, and 274 infant baptisms; confirmations, 361; marriages, 483; burials, 332.

One of the nine churches in the parish, St. Luke's, has reached centenarian age, having been consecrated in 1822: at which time Greenwich village, in which it is located, was separated from New York by several miles of open country.

The corporation of Trinity Church (not including the other churches,) had an in-

come last year of $1,249,870, and assets of $13,501,928. The productive real estate tax value for 1922 was $12,588,550: which does not include the value of the churches, schools and burying grounds.

The adaptation of the work of the parish to the various sections in which the churches are located means that within the pages of the report one reads of all kinds of Christian activity.

In several neighborhoods the weekday work is more important than that of Sunday. Thousands of people who spend their weekdays in the city look to Trinity parish as their spiritual home. Noonday preaching services are maintained at Trinity and St. Paul's for many months each year, and it is thought that before long they will be an all-the-year feature. Other features are the enrollment of members of the noonday church administering baptism, receiving offerings for missions, parish visiting, and officiating at weddings and burials, all limited to noon hours on week days, with little or no attention given to Sunday services.

The addition of women social workers to the paid staff is noted as a new development.

The pastors and executives of downtown churches in other big cities would surely find suggestion and inspiration in the report of this greatest of them all.

A YANKEE WITH THE SOLDIERS OF THE KING.

A new book with the above title* is so unique and valuable that it deserves more than a brief notice in "Our Book Table." It is as striking and descriptive a human document as any that came out of the war, taking it at its face value.

The author, Rev. Alexander Irvine, cut his swath in American life years ago as a man of decided individual thought and action, who was not afraid to pay the price in personal sacrifice. By 1916 the tragedies of hell in Europe brought him face to face with the conviction that he might help in some ways. He hated war, but the call of patriotism sounded in his soul, in addition to the other high motives that moved men at that period. For Irvine was born an Irishman, and served in the British army in the Gordon Relief Campaign, for which he received the two Egyptian stripes.

His early life was spent in conditions of grueling poverty. At the age of 18 he was working in the coalpits in Scotland. He joined the army in order to get a chance to learn to read, and spent seven years as a soldier. The craving for education and progress brought him to America, where a period of roughing it ended in a university career, then the ministry, and intense activity in religious and social movements.

Having thus rubbed against all classes and conditions in society, and with native gifts of oratory and initiative in thought and action,—he also made his mark in literary ways,—Irvine felt that he could do his bit as a morale-raiser in the British army in its critical time of need. So he went across as a free lance in 1916, without backing or salary; and he did not return for five years.

The book gives a racy account of his experiences: the hardest kind of work, often giving addresses of an hour or more at half a dozen points daily,—for Irvine had only to be met and heard once to be in instant demand because of his humor, his insight, his knowledge of soldier life and temper, his clever psychological adaptation to any situation, his frank declaration of America's true position (as he understood it,) before and during the struggle, his constructive contribution to raising the morale and the morals of Tommy Atkins: these, and a dozen other aspects of a ready-witted and able person's willing service, which after the armistice were applied to the labor and social complexes that bothered England. In payment for all this he received the thanks of those officers and officials from King George and Lloyd George down who got to know of his work, but most precious were the knowledge that he had helped the boys, and their gratitude.

His contact with our American troops was slight. His snapshots of the English divisions with which he worked, and of the Australians, and of the "Guerrilla Cloud-Riders" (the Independent Air Force in the

*A Yankee with the Soldiers of the King, by Alexander Irvine. E. P. Dutton & Co., New York. 225 pages. $2.

Vosges), and of the industrial army at home, are historical treasures. There is a pleasing picture of his introduction to King George in France. A chapter on "The Conquest of Fear" shows his power as a psychoanalyst. "Fear yielded to is cowardice," he says. "When controlled and overcome it becomes courage. As a morale-raiser my job was the conquest of fear in the mind of the soldier."

One is surprised to read how he shatters the fiction about the dullness of an English audience. "As a public speaker with 30 years' experience on both sides of the Atlantic I am convinced that the purely English audience is more imaginative than an audience of any other nation."

He thinks the failure of orthodoxy in gripping the men was due to its utter lack of imagination. The chaplains were good men, but did not break away from catchwords that fell on deaf ears. The best religious and morale work in the British army was done by the Y, he says. As a whole the Y did its work splendidly, and left a good taste in the mouth of Tommy Atkins. "Good old Y. M.!" is how Tommy remembers the work and workers.

Mr. Irvine notes as one of the amazing things of the war the absence of oratory that could be considered of military value. The greatest crisis that England and America ever faced produced no great oratory, and only a few great bits of poetry.

He remarks further that not a single famous preacher unreservedly threw in his lot with the fighting man. A few got out there, but they received more than they gave. "One Calvary in this war would have created a million Easter mornings in the hearts of men! One great conspicuous sacrifice by a religious leader would have persuaded us that the self-forgetfulness that culminated in the cross was not dead in organized religion! The overlords of religion stayed at home, and men who bore the heat and burden of the cataclysm now return the compliment!"

OTHER LANDS.

The Society for Promoting Christian Knowledge, a Church of England organization for providing Christian literature, has celebrated its 225th birthday.

For the first time in English history a prime minister is the grandson of a foreign missionary. Mr. Baldwin's mother was the daughter of a Wesleyan missionary.

The site of the City of David in Jerusalem is to be excavated under the direction of Prof. R. A. S. Macalister, representing the Palestine Exploration Fund. All possible publicity as to details as the work proceeds is promised by the London "Daily Telegraph," which put the discovery of King Tut's tomb on the front page of the newspapers of the world.

The Lutheran church in Alsace has recently associated itself with the French Protestant Federation.

The significance of this action lies in the fact that the dominant Protestant constituency in Alsace has entered into coöperative relationships with the other Protestant forces in France, thus effecting a larger Protestant solidarity than that country has hitherto known.

The jubilee of the arrival of D. L. Moody and Ira D. Sankey in England for what proved to be their great campaign of 1873-5,—June 17, 1873,—was recalled by articles in the religious papers. Rev. F. C. Spurr said, "The spiritual atmosphere of the whole country was raised," and he quoted Dr. Dale of Birmingham, "A new note has been heard among us, and a new joy born in our midst."

A movement is on foot to build a **Scottish church and hospice in Jerusalem** in memory of the Scotchmen who fell in the Palestine campaign. Among the many churches in Jerusalem Presbyterianism alone is unrepresented.

The hospice is needed for post-graduate divinity students. Christianity is an Oriental religion, and can best be studied on the ground.

Twenty thousand dollars are needed to purchase a site; $3000 are in hand for building the chapel.

The London "Times" recently published a three-column address entitled **"Why I am an Evangelical Christian, and**

not a Modernist," delivered by the Rev. A. C. Dixon, D. D., at a meeting in London under the auspices of the Bible League. Although it was inserted as an advertisement, the powerful statement must have reached many not usually accessible to such a message.

The congress of all the Orthodox churches in session at Constantinople decided to make the **ecclesiastical calendar** conform to the Gregorian or civil calendar. On October 1 thirteen days will be added to the calendar, making the date October 14. Similar action was taken by the Second All-Russian Territorial Council of the Russian Orthodox Church, which met last spring in Moscow.

Between 40 and 50 lands sent delegates to the **World Boys' Conference** at Portschach, Austria, of which we gave an account in a previous number.

Before the conference closed the delegates decided that the time was ripe to go forward with a comprehensive program for the boys of the entire world. They pledged enough money to pay six men for three years to extend the work that experience has proved to be so effective. Mr. E. M. Robinson, who was loaned by the American International Committee to the World's Committee for the organization of this conference, will remain at Geneva and direct these six men.

Before leaving Portschach the delegates raised a fund to purchase the field where games and sports were demonstrated for the conference. This will be presented to the village as a permanent memorial of the conference. This step was taken in response to the desire of the Austrian boys and girls who took part in the demonstrations. The fun and benefit they derived impressed the delegates, who decided that the work should go on.

The issue which broke out in the **London Missionary Society** two years ago because of the practice in its schools in Bangalore, India, of omitting the name of Christ from hymns and prayers, was suspended when the committee sent a special delegation to India to get the facts first hand. That deputation has now reported, and the action of the committee is viewed with misgiving and alarm by many evangelical Christians. In brief, the board reaffirms its evangelical basis and intentions, but "confidently leaves the due arrangements for prayer to the Christian workers responsible for a school and its worship." In other words, as Sir Evan Spicer, one of the delegates, points out in a protest against the action of the board, of which he is also a director, the Bangalore situation is left in the hands of those who deliberately cut out the name of Jesus.

In this school there are 24 teachers, of whom only eight are Christians. The headmaster, after 30 years in the school, is still a Hindu. Of the 756 boys in attendance only 36 are Christians.

Evangelicals are asking what their missionary money is being used for, and agree with the Church Missionary Society in its policy that schools carried on by a Christian organization should be models of what true Christian schools ought to be. Exchanges say the discussion in the board meeting, which adopted the report with only two dissentients, was carried on in the best temper and spirit.

Church Union in Canada.

The amalgamation of the Presbyterian, Methodist, and Congregational churches of Canada into one component body, named the United Church of Canada, was accomplished when the General Assembly of the Canadian Presbyterian church voted, 426 to 129, to unite with the two denominations which previously had ratified the plan.

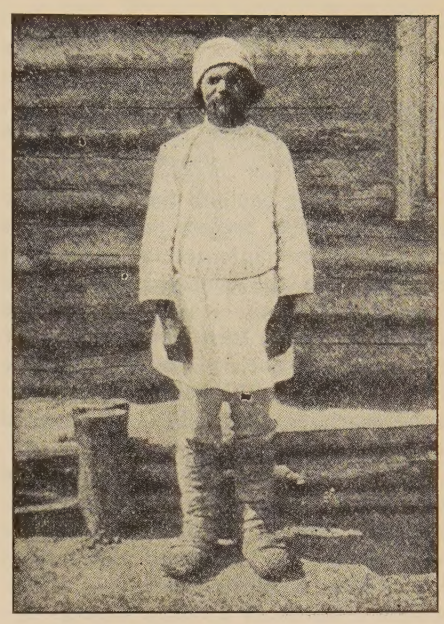
The total membership of the combined churches, based on the latest official census, that of June, 1922, will be 796,293. Of this number, the Methodist church contributes 406,933, the Presbyterian 357,211, and the Congregational 32,149. Though its membership is smaller than the Methodist, the Presbyterian church has 4247 churches. The Methodist total is 3833, and the Congregationalist 1500. The value of the property owned by the Methodists is $5,500,000, while that owned by the Congregationalists is es-

timated at $2,236,300. No figures are available for the property of the Presbyterians.

The union of the three churches comes as a result of a quarter of a century of effort. Although in some places the merger will be applied at once, it will be some time before it is completed.

There is a minority vigorous in opposition. The majority passed a resolution denying the right of the minority to retain the name of Presbyterian. This resolution must be submitted to Parliament. There must also be an enabling act by Parliament to make the union effectual.

The leading Christian denominations outside the union will be Roman Catholics, 3,383,663; Anglicans, 1,407,959; Baptists, 421,730; Lutherans, 287,484; and Greek Church, 169,822.



Over 80 per cent of the Russian people are peasants like the man in this picture. See how cleanly dressed he is! Russian people like soap and water.

There are over 100,000,000 peasants in Russia. Many of them are illiterate, hence their great need is the preaching of the missionary. Though they know a system of religion, yet they are for the most part without the saving knowledge of Jesus Christ.

REGARDING THE BIBLE.

A lady doctor of the Presbyterian Board in Persia was in the forest one day reading and talking to a group of women. She noticed a man standing near, listening eagerly. When the women went away he came in, and asked abruptly:

"Is that **the book the English soldiers read?** I want to know about the book that teaches the English how to treat their prisoners of war."

Later on he was baptized.

The Douay version of the Bible, the Catholic version, according to the Boston "Transcript," sells to the amount of $40,000 a year. The sales for the Catholic prayer book amount to $2,500,000 a year. As the Roman church claims 17,000,000 adherents in America we can guess that many of them do not own a Bible. The difference between the sales of Bibles and prayer books throws light on the religious emphasis of the church.

The American branch of the **Scripture Gift Mission** reports a distribution of over 150,000 Bibles and portions during its past year. Over 90 different languages are used. Over 8000 aluminum Scripture text coins were also distributed, of which 125,000 were given out at evangelical services in the demobilization camps after the war.

Many requests at present are from the Southern mountaineers and from the lowlands of the states bordering on the Gulf of Mexico. The extreme poverty in these out-of-the-way places is such that these people have no money to purchase Scriptures, nor can they be obtained at country stores. The settlements are scattered, frequently miles from the nearest railroad, yet the people are eager to obtain the blessed Word, and the results are apparent in the changed lives and improved conditions in individual homes, and indeed in entire communities, as these people are more responsive to the reading of the Word than in the large centers of population.

"We are particularly interested in work among children, and to stimulate a desire to read the Scriptures we issue

a circular, recommending a method whereby the one who receives and reads a Gospel through, and indicates which verse is considered the most important, may secure a pocket Testament. This method has proved very successful."

Word having come to the office of the **New York Bible Society** that the Bibles donated some months ago to every vessel belonging to the Shipping Board had been placed in the main cabins of the ships, where they were not available for the crew, the Society offered to donate Bibles for both the sailors' and stewards' quarters. This offer was accepted and fulfilled.

The New York Society has joined the ranks of the other Bible agencies in placing huge orders for Bibles, Testaments and portions to be printed and sold at low prices. A million portions in 27 languages constituted a recent order.

British and Foreign Bible Society.

Year by year with little fluctuation the British and Foreign Bible Society was able before 1914 to report a steadily rising circulation. Hitherto, apart from the abnormal demand caused by the War, the highest point reached was in 1913-4, when 8,958,233 volumes were issued. In that year no fewer than 600,000 copies were circulated in Russia and Siberia, where at present the doors are almost closed. When the actual condition of many countries is considered, it is a matter for wonder and devout thanksgiving that the issues now reported, namely 8,679,384, are only 279,000 less than those of 1913.

This year the Society has issued 139,625 more Bibles and 181,853 more Testaments than in 1921. The circulation in English and Welsh numbers 317,000 more than in 1921, a pleasing feature of the report, which may point to a revival of Bible-reading in the homeland. Most of the Society's agencies abroad report an increased circulation.

The total income of the Society for the year was £366,912, leaving a surplus of £6131 on hand.

"The Bible Society has but one object, —to provide God's Word for every man in his own tongue. The languages in which it has helped to publish or circulate the Scriptures now number 558. This figure includes the complete Bible in 136 languages, and the New Testament in 130 more."

Another Year of Worldwide Service by the American Bible Society.

The American Bible Society reports the distribution of 4,667,839 volumes of Scriptures during the past year. Its work has been conducted in practically every country of the world, and more than 2373 persons have been engaged during the year in this task. In the 107 years of its history this society has circulated 151,-258,360 volumes.

One of the outstanding features of this year has been the completion of the new Hispano-American New Testament, which will be ready for circulation among the 90,000,000 of people that speak the Spanish language in all parts of the world. Translation work has been carried on during the year in the following languages: Yiddish, Quechua, Portuguese, Kurmanji-Kurdish, Siamese, Lao, Union Wenli, Chinese Phonetic Script, Japanese, Olunyore, K'pelle and Zulu.

In the United States alone the Scriptures have been circulated in as many as 100 languages and dialects among the immigrants of many nationalities. Scriptures have been furnished to the American Merchant Marine Library Association, and vessels on the Great Lakes. It is the desire of the society to see that no American ship will be lacking a copy of the Christian Scriptures.

In the Republic of Mexico unprecedented interest and enthusiasm for the Bible have been developed through a united "Know the Bible" campaign. Without doubt the demand for the Bible in Mexico will increase with the growing improvement in international relations.

In the Near East, where the society had planned for extensive advance, its hopes have been shattered. With the burning of Smyrna its colporters were forced to flee with only the clothing they were wearing. The stock of Scriptures was burned, and the last of the fields in

Asia Minor was closed to the society's workers. The scattering of the Christian peoples of Turkey has added to the calamity. The society has undertaken to supply copies of the Scriptures free to all the destitute refugees in this region.

In the Far East there has been notable interest in the circulation of the Bible. The secretary for Japan speaks of "a lively time at the Bible House." He states: "While other dealers around us have complained of decreasing business, we have had the pleasure of experiencing continued increase of sales." During the year the smallest complete Bible ever issued in Japanese, measuring 3 x 4 x 1 inches, having 1654 pages, although only on sale since the first of April, 1922, reached a total distribution of 4150 copies by the end of the year.

The total receipts for the society from all sources for the year was $1,142,729, of which only $488,838 was received from the sale of books. The society's work is conducted as a missionary program.

CURRENT THOUGHT.

From my standpoint **efficiency** is one aspect of honesty.—Dr. C. C. Merrill.

The need of the age is not a new gospel, but **the gospel anew.**—Dr. W. W. Bustard.

There ought to be **corners in the churches for the Nicodemuses** who come by night.—Dr. John A. Hutton.

The Episcopal church needs a shaking-up. It must get rid of the notion that it is a church for so called culture, that it is a gentleman's church.—Bishop Brent.

The minister has to be more than an ordinary man. His business is to experience something of God every week, and communicate it to his people.—Dr. R. C. Gillie.

I am amazed how easily I become callous. I am ashamed how small and unsensitive is the surface I present to the needs and sorrows of the world. We can never heal the needs we do not feel. Tearless hearts can never be the heralds of the passion. We must pity if we would redeem. We must bleed if we would be **ministers of the saving blood.**—Dr. J. H. Jowett.

The Ten Commandments Would Work Transformation.

Good citizenship begins with moral character, and the church is the great teacher. The religion of Christ and the Ten Commandments are the very foundation of Christian character and the very Gibraltar of democracy and democratic citizenship. In no field would the Ten Commandments work such a wholesome transformation as in the political life of the nation. If each public official and candidate for office observed these great moral precepts

He would worship God;

He would not bow down to or serve any graven image;

He would not take the name of God in vain;

He would keep holy the sabbath day;

He would honor his father and mother;

He would not kill;

He would not commit adultery;

He would not steal;

He would not bear false witness;

He would not covet his neighbors' possessions.

What a marvelous example this would set, and what a righteous citizenship would develop in this great democracy! And what would prove a more effective moral and political solvent than the universal observance of the Ten Commandments? There would be no wars if this great moral code were put into practice between individuals and nations. The unbearable burdens of armaments on land and sea, the crimes and wholesale slaughter now justified in the name of war, and the unspeakable woes of humanity which have come from war, would be ended. Even our political campaigns would be devoid of calumny, and the great issues would be settled in the light of truth and fair discussion.—Hon. William G. McAdoo.

The life of Eastern women is a secluded one. They cannot show themselves in public. It is only the printed Word of God that can reach them.

THE MISSION FIELD: AT HOME AND ABROAD.

The Methodist Episcopal church is baptizing new converts in India at the rate of **over a hundred a day.**

"The greatest needs of Egypt today are education and moral character," said King Fuad I in a recent interview with Dr. R. S. McClenahan.

No member of **the American Mission in Egypt** in any of its fields has ever suffered from human violence, but one man was killed by a lion in the Sudan.

The Malagasy church, the largest in the London Missionary Society's fields, is a church with a lay ministry. It has 2413 unordained preachers. The ordained number 451, and there are 25 British missionaries.

"The printing is poor," writes Dr. John T. Tucker of the American Board mission in Portuguese West Africa on a copy of a printed report for 1921-22, just received. "Our former printer was **killed by a hippopotamus."**

A wild Afghan tribesman, whose son had been successfully treated in the surgical wards of the English mission hospital at Peshawar, remarked as he took his boy away:

"I shall see that my village never fights the English people again!"

The Presbyterian West Africa mission has an area of 80,000 square miles, equal to Indiana and Pennsylvania combined. There are five doctors on this field (none appointed since 1916), 16 missionary ministers and 61 missionaries (less 13 on furlough), 34 organized churches, 73,817 communicants and catechumens, and 24,323 pupils, with 12 white teachers.

The first leper cared for at Kwangju (Korea) was by a man who had made a long and trying trip sixty miles to see a sick missionary, and finding a poor dying leper woman by the roadside he dismounted, put the leper in his saddle, and led the horse into this city. The love of Christ in this man's heart made him forget the dangers of the disease, but he did not contract the disease. From this case our present leper home has grown.—R. M. Wilson.

Friends at home do not always appreciate **the function of the outstations.** They represent the native Christian in action. As they enter their little schools mornings and evenings for prayer and counsel, a few hours during the day for instruction, under native leadership, they represent the real life of the church, and bear witness to the abiding influence and potency of the gospel. Recently a high governmental official said:

"If your mission would be content to stay on its concession, and preach and teach, there would not be half the difficulties, but you want to spread yourselves over the whole country!"

We consider it a tribute to the industry of the missionaries and native Christians, and above all to the self-propagating power of the gospel. Thus, when the outstations are struck it is a severe blow. Dr. H. C. McDowell, Galangue.

Rev. Angel Archilla reports the completion of **four months of strenuous evangelistic work in Venezuela,** during which he traveled 3074 kilometers in an old flivver, and 15 days in an open canoe, preaching to groups of natives everywhere. The natives liked his preaching so much that they insisted upon his extending his sermons to a period of four hours at a time.

Mr. Archilla says there are still 150 towns in Venezuela that have not yet heard the gospel, and that in spite of the most elaborate provision in the Constitution for religious freedom, in the capital city of Caracas it is impossible to hire a theater or public hall for a Protestant service, or to secure permission for an open air service.

A Gateway to the Church.

The schoolhouse is a most important gateway to the Christian church in India. Of the 150 million women in India, not more than 50 million can write their own names, and less than half of this

number ever reached the second year in school. Carrying the Bible to them means, therefore, that much of the effort is without results unless the primer goes with it. That the young girls are eager for an education, and willing to make any sacrifice to attain it, is told in little incidents brought back to this country by Miss Ethel Cutler. Miss Cutler went to India to assist Miss Elizabeth Wilson, a secretary for the Young Women's Christian Association in India, in conducting a summer normal up in the mountains.

Girls of one caste are socially ostracized if they enter a room and sit with girls of a caste that is lower. Of necessity this must be done in a mission boarding school, and it requires a bravery and strength of character we cannot appreciate in this country. It means that the girl who does it is forever ostracized by her family.

Because Hindu and Mohammedan girls may not cook and eat with Christian girls, every girl has her own individual kitchen in the government schools. Should the shadow of a Christian fall on the food prepared in one of these kitchens it becomes polluted, and must be thrown away. One girl, Miss Cutler learned, reached her degree of B. A. by going to school purdah. She sat cross-legged on a square board with curtains drawn, carried to and fro by four men. Not a man saw her face. An illuminating mixture of old-time tradition and new-woman ambition!

Eighty girls and women attended the summer normal, Not many counting heads, but a promising little army when you think what traditions were torn down, what obstacles were overcome, that these girls might sit together and study together, and learn of God whose love is not dependent on caste or material possessions!

An Oriental Commencement.

June the first marked the first commencement of the American University at Cairo, Egypt. Imagine a great Oriental pavilion, 100 by 100 feet, seating 900 people, erected on the campus. The whole setting is Oriental. The beautiful red tapestries of the tent look more gorgeous than they are expensive. A few seats in the front in red and gold meet the Oriental sense of proprieties for both the occasion and the audience. On the platform are 22 members of the faculty: the western members in their academic caps and gowns, two sheikhs in their Arab robes, and the rest with tarboushes, but Western dress. Here's the American minister, whose personal appearance has given him the title of being President Harding's double. Here also is the chief speaker of the day, Dr. Faris Nimr, the editor of the leading Arabic newspaper of Egypt.

The audience is even more interesting. In the front rows are five ministers from the present cabinet, the head sheikh of the Azhar University, the governor of Cairo, and his excellency, Prince Mohammed Ali, the leading member of the royal family, he being brother of the ex-khedive, who is now in exile. Even the ministers of the cabinet rose to salute the prince when he came in. The prince is quite popular, having been an exile for three years himself. He speaks splendid English. When President Watson finished his very strong speech on "Character in Education," having stressed the element of faith in God,—a living, loving, approachable God,—the prince spontaneously arose from his chair on the front row of the audience, rushed up to the platform, and shook hands with Dr. Watson, while the crowd went wild.

Twenty young men were graduated in this first class. They take up their work at a period in Egyptian history in which

A Prayer for Missionaries.

O Blessed Lord, who hast never left thyself without witnesses of thy goodness and power, we beseech thee to give assurance of thy presence to those who are gone forth as thine ambassadors in distant lands! Sanctify them, we pray thee, with the Holy Ghost! Teach them to endure hardship! Give them perfect mastery over the flesh, and a ready desire to do thy will! Gird them with thy truth! Make their hearts burn with thy Word; that they may win souls for thy honor and glory! Amen.

the national leaders claim the paramount need is for educated leaders with moral character. All the training of these young graduates of the American University has been along these very lines. What an opportunity these young fellows have to help mold the future of Egypt!

AT HOME.

For years there has been **an Italian colony in a San Francisco suburb** far larger than the Chinese, but less has been heard of it. Now eight Protestant bodies have voted to entrust the entire work among these Italians to Methodists, and to hold that body responsible. A very large proportion of these Italians are not Roman Catholics.

Follow-up work among immigrants, part of that immigration coming through Seattle as well as the Golden Gate, has been successful in forming committees in Seattle, Spokane, Portland and Salt Lake City.

This work extends all the way to Asiatic ports, so that immigrants are in touch with future religious conditions before they sail. The same plan is effective with Europeans coming through New York. Arriving in the West, personal service is rendered them at all times,—from wharf to actual membership in the American church of their choice.

Christian work among **the Chinese of San Francisco,** which means most of such work in all California, has been unified under one religious body, and put into one building. The Chinatown familiar to all America has dwindled from 30,000 to about 7000.

A curious phase, developing when unionized efforts started, was opposition on the part of the Chinese Christians. They proved more set denominationalists than were the Americans. A few Methodists were so determined to remain such that they walked out. However, they may return.

A gift of $250,000 from Carnegie funds for **educational purposes in Latin America** is announced by Rev. Arthur James, chairman of the home mission committee of the Presbytery of Porto Rico. The gift is to be used for erecting and endowing new buildings for the Polytechnic Institute of Porto Rico.

Denominational unity of thought and purpose is indicated by Mr. James as prevalent in Porto Rico. The Evangelical Seminary is completing a successful year, the students being from seven denominations and from four countries. Mr. James says that the seminary is in urgent need of equipment, including a new dormitory, new classrooms and a new library. He regards this seminary as a great opportunity for philanthropists in the United States to contribute definitely to the evangelization of Latin America.

Mr. James reviews the past four years' work, showing a total of 1482 conversions, nine chapels erected by money raised entirely in Porto Rico, and more than $36,000 raised on the field for mission purposes. The presbytery of Porto Rico went over the top in the recent Every Member Canvass for voluntary contributions for benevolences. The budget was $10,343, and the presbytery raised $13,140.

People who give money to home missions should know, says a statement issued by a meeting of Christian workers held in Boise, Ida., that a very large work is being done throughout the Northwest with churches of every name cooperating. Every possible phase of overlapping and overlooking is studied and believed to be avoided. Close touch is had, also, with political and social agencies. The lieutenant-governor of Idaho presided over the session of the Boise meeting which issued the statement, and attending the meeting were representatives of every religious body, every large school, every social agency, who sat and planned together how to achieve the largest possible results on the money which the local people contribute and that sent to the Northwest.

Similar meetings will soon be held in northern California, in Washington, Oregon and Wyoming. The striking feature of the report on the entire home mission work of the country is the extent to which religious bodies coöperate,

avoid undue expense, and get things done. Every religous body, Roman Catholics alone excepted, have part in this coöperation and even with Catholics there is an excellent understanding in many centers. The amount of money involved last year was almost $24,000,000. Not all was spent in the Northwest, nor was $24,000,000 all of the home mission gifts of the East, West and South.

On the Mountainside.

Even in these days of the radio and the automobile many American boys and girls are growing up under conditions which city people can scarcely appreciate. A Christian community center worker in the mountains of North Carolina sends this pen sketch to the "Sunday School World":

"I wish you might have been with me last night. I spent the night in a cabin away up on the mountainside. It certainly was a rare picture that I saw gathered about the big open fireplace, with its luxuriant blazing logs. Several of the neighbors had dropped in. Three of the smaller children of the home were cuddled down on one of the two beds in the room. Two boys listened to us older folks as we talked. The mother knit rapidly and skilfully. I tried to learn to card. All this, however, only formed the setting for the heart of the picture,—a sweet-faced, wholesome, mountain girl of eighteen, who stood in the glow of the firelight, beside a big spinning wheel, and worked up into yarn the wool her father had raised on his mountain land. That family produces all the hosiery worn by the ten who compose it.

"A couple of weeks ago I took this girl to the county seat town, a mere scattered hamlet. It was the event of her life. She had her first automobile ride, saw the county seat and the courthouse for the first time, saw a railroad and a train for the first time, heard for the first time piano music, and had her first meal at a hotel. She is a sweet, bright, competent girl, whom I am glad to know."

CHINA.

3,000,000 books each year represents the usual circulation of the Scriptures by the British and Foreign Bible Society in the vast Republic of China. The China Agency of the society provides the Scriptures for the millions of that country in nearly forty dialects, and in no less than 436 distinct forms of type and binding.

The one object of the Bible Society is to provide God's Word for every man in his own tongue. The thoroughness with which this is being attempted is illustrated by the fact that the complete Bible has been issued in fifteen dialects spoken by Chinese, the new Testament in ten more, and some portion of the Bible in fourteen others.

The prices charged for the Scriptures are not fixed by what the book has cost the society to produce but by what the very poorest can afford to pay. All over China a New Testament can be obtained for 2d., but the Bible Society pays about 6d. for its production. This loss is covered by contributions from interested friends.

Enlargement in Distress.

"Thou hast enlarged me when I was in distress" (Psalm 4. 1) is the motto text adopted for the report of the China Inland Mission for 1922. Distress from civil and military disturbance, from reviving poppy cultivation and numerous other evils, but enlargement following the increasing recognition of the Chinese church, in the number of baptisms, in the increase of the missionary staff, in finances, and in other ways.

Only twice before has the mission rejoiced in a greater increase than during last year. The returns received give 6300 baptisms, bringing up the total baptized from the commencement of the work to no less than 93,131. "For all these, and for many more believers in the Lord,—juniors and women especially,—who have not enjoyed liberty or opportunity publicly to declare in baptism their faith, we give God heartfelt thanks. Is it too much to ask that next year we may have the joy of reporting that the figure of one hundred thousand has been reached? What things ye desire, when ye pray, believe that ye receive them, and ye shall have them."

The mission closes the year with a net increase of thirteen workers in the field, the total strength being 753 members (253 men

and 500 women, including wives), and 333 associates (122 men and 211 women, including wives). These workers are located in 252 central stations, which shows an increase of seven central stations in the year, with approximately 1580 outstations.

The income as received in the various centers has been as follows:

Received in Great Britain	$268,056.08
" North America	172,686.18
" Australasia	39,744.34
" China	85,086.90
	$565,573.50
Received in China for Associate Missions	157,616.38
	$723,189.88

"We are thankful to be able to declare unequivocally that the mission still maintains in matters of faith and practice the traditions handed down by its founder, Mr. Hudson Taylor, traditions which have been honored of God for so many years; and if by grace it is enabled to keep loyal to its Lord, to maintain unhindered in the amount of communion its fellowship with him, then it may safely descend into the valley of service."

ROMANISM IN SOUTH AMERICA.

A letter has reached us from one of our readers which we take the liberty of printing in full.

Dear Editor,

Some friend has kindly sent me your paper for some time, and we have much enjoyed its helpful reading up to the present.

But our confidence in your paper and our pleasure in reading it has been greatly lessened since receiving the March number and noting on page 208 a letter from one of the Roman Catholic faith, and your reply to it. The letter causes no surprise, though we think you would look far to find an unbiased and capable judge who would agree with it. I will inclose a clipping with reference to Bible-burning in S. America, where it is not uncommon. If you are interested in knowing the true state of affairs in this great needy continent I would refer you to R. E. Speer's report of what he observed during his tour of these republics.

Our surprise and concern are caused by your reply, where you express a wish that more harmony might be cultivated with Romanism in South and Central America, Spain, and certain other countries. I admit that you can only know Rome where she appears at her best, side by side with Protestantism, and perhaps largely in the minority. You would not recognize her as the same system in the garb she wears in these lands you refer to.

You would ask us to cultivate harmony with her whose hands have many times been drenched in the blood of those who have lived and died for the truth! If you care to publish accounts of very recent instances I would try and get you the details.

You would ask us to cultivate harmony with a system that as we see it breeds debauchery, idolatry and untruthfulness! A system that where she has held undisputed sway for centuries reports an almost incredible proportion of illiteracy and illegitimate births! Even doctors, lawyers and judges living in open sin,—they call it friendship marriage! Where the lives of her priests are too vile to be apologized for, she unblushingly declares that there is a difference in his standing as a man and as a priest of the only (?) true church. As the one he may sin, as the other he is infallible!

The above are the least of her sins. You would need to live and work among those who have blindly followed her teachings to in any measure realize their hopelessness, superstition, idolatry, and the intensity of the darkness in which they grope.

It is our policy here never to attack or needlessly provoke her or any of her followers. We believe that our duty is to spread the light and knowledge of the truth as it is in Jesus. But harmony or fellowship with naked or masked Romanism? NEVER! "What communion hath light with darkness?"

Our attitude might be compared to that of the comrades among whom I found myself as a private for some time in Northern France. We held no ill will against the individual on the opposite side of No Man's Land. He was there obeying orders. If wounded or prisoner, we treated him right. Very seldom did I hear hatred expressed towards the individual, or the rank

Tiberias, on the Sea of Galilee, showing the plant of the Scottish Hospital at the right. Photo received from Dr. D. W. Torrance.

and file, but it was different with the infamous bunch of warlords, the educated fiends who stooped to anything and stopped at nothing. Cultivate harmony with them!

We constantly tell our people that nothing is gained by pointing to Rome's errors. But you, sir, cannot know Rome as they know her, or I had no need to write this letter. We warn our people that our greatest danger is from error and fault within ourselves.

As the early Catholic church through apostasy degenerated into this Romish blasphemy, that where she is known by her fruits could scarcely be designated as even a caricature of the truth, so the great danger of modern Protestantism is that through apostasy she will eventually (and perhaps very soon,) degenerate into the church of Laodicea, and share her fate.

There is only One who can sift this hopeless mixture of wheat and tares, and unerringly detect and claim his own. I admit and hope that he may find many, even under Rome's roof, who amidst the error and falsehood have caught a glimmer of the true light, and have followed it.

I once held your opinion, that we ought to cultivate the harmony you suggest. But after some years in S. America, working in both from the west and the east coasts, I calmly submit that only that part of the Protestant church that is already apostate from the truth can know Rome as she is, and advocate harmony with her.

I owe much to the example and teaching of D. L. Moody, and cannot think that anyone who has ever enjoyed fellowship with him will ever be classed with that part of the church that has sold her Birthright.

I write this not to wound or offend. It was only after some days of troubled thought, and re-reading the letter referred to above and your reply, that I resolved to express these thoughts caused by your reply.

If you would still repeat your reply to J. S. N., then the mildest protest I could make would be to ask you to kindly have my name removed from your mailing list. However, I should be sorry to thus repay the kindness of the unknown friends who gave you my name.

I trust your paper may be freed and ever keep free from all that could be questioned as loyal to the truth and spirit of our Master.

Yours in him,

(Signed) Mervin Canton.

Our comment on the above frank letter, which we are glad to receive, is that the writer surely misread our editorial note in the March issue. The shoe was put on the other foot.

A Roman Catholic ecclesiastic in this country wrote us a courteous letter taking us to task for printing things criticizing his church, and suggesting that we show a kindlier spirit of harmony. Our reply was the retort courteous, suggesting that it was for the Roman church to practice harmony, especially in those lands where she dominates the religious situation.

Pity a poor editor as he tries to tell the truth and give constructive facts without offending the conscience—or the touchiness

—of readers! We are aware of the sins of Romanism and of Protestantism, but have not the inclination or the space to keep harping on either.

We do, however, want to keep true to fact, and in this connection we received a letter from Mr. Robert R. Hull, associate editor of "Our Sunday Visitor" of Huntington, Ind., the parish monthly of which the Right Rev. Msgr. J. F. Noll, LL. D., writer of the letter referred to above by Mr. Canton, is editor. Mr. Hull challenges a paragraph clipped from a reliable exchange and printed in our July issue, in which a Roman Catholic "Bishop Edwards" of Chile was quoted. We sent Msgr. Noll a copy of Mr. Canton's letter, and here follows a reply from Mr. Hull.

Dear Mr. Editor:

We can say, without fear of successful contradiction, that there is no such Roman Catholic bishop as "Edwards," and that he did not make the speech attributed to him. The very fact that he is made to say, "They have the open Bible," in itself is enough to preclude the possibility. Since the alleged Eucharistic Conference took place at Santiago, Chile, we would respectfully call your attention to the work of the Chilean anticlericals in our pamphlet "South America's Catholicism," which I inclose in another cover. Some of them make a business of forging and sending out "papal" documents and reports of alleged Catholic proceedings. Also kindly read the clipping inclosed, in which mention is made of this laudable (?) activity.

We take note also, of the letter from one "Mervin Canton" which you are publishing, and we must acknowledge that for mendacity it exceeds anything we have read of late. Mr. Canton is as bad as that over-ardent member of the Ku Klux Klan at Waurika, Okla., who published abroad that no longer ago than twenty years the Catholics had burned Bibles within a quarter of a mile of the courthouse! The editor of his local paper took him to task, saying that after diligent inquiry he had failed to confirm this calumny, and that none of the old citizens, outside of the Ku Kluxer, had any recollection of it. You may not know that enemies of the church are still circulating the story that Cardinal Dougherty burned Bibles in the Philippine Islands while he was stationed there doing missionary work. At the time alleged Cardinal Dougherty had come back to the United States. Msgr. Noll made an extensive tour of South America, and made investigations into some of the charges against South American Catholicism related by over-zealous American missionaries. He found that there had been a few isolated instances, as in Mexico, where mutilated and garbled translations of the New Testament into Spanish had been burned by some persons.

We would like very much if our separated brethren could understand that if they would circulate the Catholic Bible (Douay) among the Latins they would receive our unqualified thanks. The Douay Version was prepared under the auspices of the church, and certainly Catholics have a right to prefer it above others. No special sanctity can attach to the King James Version, or to the versions and translations of unindorsed translators, in their minds. The Holy Scriptures are far too sacred to Catholics to allow and encourage the mutilation of its sacred pages.

If you care to take up the question of South American missions thoroughly, we would recommend that you write Rev. Alfred Martin, 2007 W. 65th St., Cleveland, O., for his reply to Rev. Robert Speer. The latter was compelled to retract many of his statements in regard to South American Catholicism, as witnessed by the pamphlet inclosed in another cover. He will be glad to furnish you with copies of this correspondence.

In South America there are some expriests who have lost their standing with the church on account of their evil lives, some of them coming from Europe, and to these is due, to a very great extent, many of the reports circulated in America against the South American clergy. The Chilean clergy are acknowledged by the citizens of that republic to be the very finest type of men. Not only are they not "the laughing stock of the whole country," as the non-existent "Bishop Edwards" is reported to have said, but they are universally respected. There are a few districts in South America, chiefly in the mountains and out-of-the-way places, where the church has been compelled to put up with an inferior grade of clergy,—

that is freely acknowledged, but it is not the rule. I also inclose to you a copy of our "Defamers of the Church" special issue of our paper, in which you are invited to read the records of the men who have made it a business to misrepresent and calumniate our church, especially the lives of its clergy. And we can say, without the slightest fear of error, that the worst of the Catholic clergy in any land are not as bad in proportion to their numbers as the worst element amongst the Protestant clergy of the United States of America. We boldly and fearlessly assert, being in possession of facts which afford a fair basis of comparison, that the Catholic clergy is composed of the cleanest and most moral men on the face of the earth, and no class of Protestant clergy can excel them. This may seem, at first glance, too much for you, but we refer you to the testimony of agnostics. See clipping inclosed. Amongst the married clergy of one Protestant denomination in the United States there are more cases of immorality than amongst the American Catholic clergy.

Your correspondent speaks of Catholic "idolatry," and one would suppose he is speaking of the Catholic practice of carrying the image of the patron saint of a city about the town in procession on the saint's feast-day. Yet there is no objection against the carrying of the flag in processions and parades in the United States. It is regarded as a patriotic act to salute it. Nobody thinks of American "idolatry." The same catechism in use in the United States is used also in South America, and this catechism condemns every species of idolatry. Image-worship is absolutely prohibited by the law of God. The presence of statues in Catholic chapels, far from indicating idolatry, encourages Catholics to think of the saints who have won the victory in the warfare against the world, the flesh and the devil, and encourages Catholic emulation of the saints. The Holy Eucharist is the only thing, in a Catholic church, to which divine honors and worship are paid. One does not worship the head of his bed when he kneels by it to pray. One does not worship the crucifix when he fixes his eyes on it. The Catholic knows that it is but a bit of wood or metal; but crucifixes and pictures help the Catholic to better visualize the scenes of Calvary.

In South America, north of Argentine and Chile, two-thirds of the population is Indian. How far are the Indians of our own United States advanced in civilization today, after the many years that they have been educated under our national auspices? Many Indians go back to the tepee, unable to adjust themselves to our civilization. This section of South America, also, is within the torrid zone, and, as in Brazil, there are huge forests of tropical growth. Capital must come into the country before there can be the development we have in the United States. Our commercial and industrial superiority is not due at all to Protestantism. The Negroes of our own United States South are at about the same stage of development that the Indians of South America have attained.

Now, in regard to the "illegitimacy" and "immorality" of South American countries, the facts are that the states of South America do not recognize ecclesiastical marriages, and the church, on the other hand, does not recognize civil marriages. To be considered "legitimate," then, in South America one must not only be married, he must have both ceremonies attended to,—he must be married both civilly and ecclesiastically. He is classed as "illegitimate" if he neglects either. The church marries the poor, in South America, absolutely free of charge; to those who can afford a charge is made, depending on what sort of a function they desire. If they want a wedding with pomp, the parish stands the expense, and makes the charge accordingly. On the other hand, the charges for a civil wedding are quite exorbitant in many places. These facts class many as "illegitimate" children, in statistics, who are children of validly married parents.

It is a problem to get the men to go to church in South America, just as it is in our own country. We can say, without fear of contradiction, that the doctors, lawyers and judges living in open sin in South America have not approached the sacraments of the church for years, for they cannot obtain these sacraments without confession and amendment. Not having made their Easter duty, that is, confession and communion at least once a year, during the Eastertide, the church has struck them from her rolls. They are not Catholics, therefore, at all: they have been excommunicated. Nevertheless, those who do not understand, or do not want to, class them as "examples of Catholic man-

hood," and shoulder the responsibility of their ungodly lives on the Catholic church, which teaches and warns that the end of such ways is death.

In searching for the motive which may lie beneath the accusations made by Mr. Canton and others against the church, we cannot think of any other than jealousy. What can be gained, in the end, by misrepresenting the position of an opponent, if indeed Protestants must make the Catholic church the common foe? What can be gained, in the long run, by lying about the church, as many of her enemies have done, proof of which is supplied in the pamphlets and issues of the "Visitor" I am sending you?

Very truly yours,

Robert R. Hull,
Associate Editor.

P. S. One thing more seems to deserve attention. Mr. Canton says: "Where the lives of her priests are too vile to be apologized for, she unblushingly declares that there is a difference in his standing as a man and as a priest of the only (?) true church. As the one he may sin, as the other he is infallible."

The church holds that a priest will be required to give a greater account to God for his record than the ordinary Catholic, since he is the recipient of more grace. She does not distinguish between the priest and the man, nor does she regard a priest as infallible (morally impeccable). The church, it is held, is infallible, that is, indefectible from the doctrine of Christ, because the church is the tabernacle of the Holy Ghost (Ephesians 2.22). The supreme pontiff is infallible when defining a question of faith and morals to the whole church, that is, when announcing what is the true doctrine of Christ on any certain point, or what is right and wrong in principle in the domain of morals. All churches, as far as I know, hold that the sacraments are valid regardless of the character of the administrator; in other words, one does not need to worry concerning the validity of his baptism because the preacher who baptized him turned out bad. The wicked lives of some of our Lord's ancestors in the genealogical list did not impair his right to the throne of David. Even Balaam and Caiaphas, although wicked men, could be used as God's instruments. The Lollards taught that if a ruler fell into mortal sin he lost his throne and his people were dispensed from obedience to his government. What confusion would result if such a "principle" were accepted!

Let it be understood that we accept no responsibility for the statements in the foregoing letters, and have not the time to verify them. Finis!

Twenty-five Cents Will Pay For:

Five ice cream cones,	or	A hospital bed in China for three days;
One movie,	or	Food, clothing, and shelter for an orphan in India for three days;
Five packages of gum,	or	Salary and expenses of a preacher in Africa for two days;
About a gallon of gasoline,	or	One week's expenses of a Japanese Sunday school;
A popular magazine,	or	a Bible in Spanish, or French, or Italian, for some newcomer who has not yet learned America's language;
A cheap doll, baseball or jack-knife,	or	One hour of seashore outing for twenty-five mothers and babies from the city.

The things in the right hand column are part of the Methodist program of world-wide work. They are dependent on the weekly offerings for the Centenary program.

Northfield Young Women's Conference.

INSPIRATIONAL ADDRESSES.

THE OPEN DOOR.*

Rev. H. R. Weir.

Have any of you felt as I felt today, as if you were coming home to the place of the soul? As I turned into the road that leads directly to Northfield there came into my mind quite suddenly the thought that was given to us at our spring meeting of the Northfield League, just one refrain, "Take your soul on a pilgrimage!" I had never heard it before, and I do not know what it comes from, but all the way the wheels of the car seemed to be singing it over to me, that I was taking my soul on a pilgrimage, and I was happy at the thought of coming here; and my prayer and fondest wish for every one of you is that next year at this time you may have that same sensation that was with me this afternoon.

I want to talk to you tonight about three things,—God, self, and others. I have also called the meditation,—worship, character, and service. My thought is that if we can properly center our minds upon these as points of emphasis, we shall be able to hang teaching upon them, and make to live our faith.

Last fall at the opening of school the head master of an Eastern boarding school for boys received a letter from the father of a boy who was coming to his school for the first time. Having made certain remarks about Robert's scholarship, which was rather poor, and giving warning in regard to his character and indolent habits, this fond parent, who by the way was a successful business man in a great city, went on to say:

"I do not want Robert to waste any of his time in the study of the Bible or in attendance at chapel, or to have anything to do with religious practices. I desire that he have a practical education."

This represents a tendency among us today, sometimes more than a tendency, to look upon religion and religious things as a wasting of strength and time, ability and life itself. Have you ever come into contact with people who think like that, who seem to think it is rather old-fashioned to be religious? After a Commencement address not long ago, a woman came to me and said, "Why, it seems to me that you still believe in God!" There is a great deal of that feeling spread broadcast in the world today, that it perhaps is a little bit out of date to believe in the God of the Christian.

I see back of this attitude two common tendencies in life. Call them what you will, tendencies or attitudes, at least we can classify men in these two groups: First, those who are falsely pessimistic in their outlook upon the life of the world, and, secondly, those who are wrongly optimistic in their outlook.

There are people who go through the world telling us—the father of this boy was one of these,—that we are living in a materialistic world: that the life that we find all about us, the earth, the rocks, the trees, the sun and the stars, the storms, every manifestation of life that we see is materialistic, and there is absolutely nothing back of it; that this life of ours is a sort of contraption of material law, and that the whole of the world is run by law. Therefore they say it makes no difference what we do, for we are powerless in the hands of impersonal law; and the one lives best who, working in and out of these various laws of life, so maintains his poise and his balance that he can at the end say that he has made a success of his material living. This I say is a falsely pessimistic attitude.

Then there are those who are wrongly optimistic. They tell us that evolution is a natural law that works by itself, and that all life is constantly growing better; that day

*Northfield Young Women's Conference, June 1923.

by day, month by month, year by year, generation by generation, there has been a gradual growth from the lower level to the higher, and that this growth is going steadily on and on and on. They say, therefore, it is not necessary for us to participate in regulating life, life is running itself. Our characters, what we do, have no effect on the world. The world in an impersonal way is improving.

Now that is false, because there is no such thing as the possibility of development in life itself, the life of a plant, for instance. Have you ever had a garden, and have you with much care planted in one section of your garden a flower that was going to give you just the color scheme that you wanted for your garden, so that when you stood in a certain place to get the vista in that direction, that identical shade of color would always be there? The first year it worked beautifully, but the second year what did you see? A reversion to some common old shade that you had tried and tried to get rid of from your garden.

Have you had anything to do with the raising of vegetables? Have you ever made a study of the work that Burbank has been doing in his marvelous laboratory in California? Once in a while he announces some great discovery of a new fruit or vegetable, some improved thing that he has gradually produced, and it astounds the world and delights us as we partake of it. But he tells us that it requires constant care and watchfulness in looking over these things that he has developed, because even in one season he may lose the whole, it may all go back to where he started from. It has no power in itself to maintain the life that has been produced in it true to type. And so it is in animal life.

This certainly is true in the development of nations. Think of Rome, of Greece, of Egypt, and Carthage! Think of the glorious power that these nations had of old! They had everything that man seemingly could then desire,—marvelous physical development, keenness of intellect, great material resources and wealth and power and might; and yet they went into decay. There is no such thing as natural development without struggle, plan, purpose, intention.

To both of these attitudes the Christian has an answer, or a solution, or a direction, if you will. I find it in the text which I want you to think of tonight, in the book of the Revelation of St. John the Divine, third chapter and 8th verse. The message had been given to the seven churches of Asia, and we have come to the one given to the church at Philadelphia, a small village located at the end of a little tucked-in piece of the ocean around a hillside, where a few people had been gathered together as a church. They had been faithful in a rather difficult situation, and the message to them is:

"Behold, I have set before thee an open door!"

That is the answer of the Christian to both these attitudes. It is the answer of the Christian to the man who wrote the letter in regard to his son. It is the answer to everyone who says that it is impossible in the present time to believe in God and to have satisfaction from religious faith in the modern age.

God.

An open door: that is what God offers for life.

Have you sometimes thought that you were rather helpless in the hands of God? Have you sometimes adopted a rather fatalistic attitude toward life, and when something disappointing has happened, some accident has come, you have said, "Oh, well, God has ordained this thing for me: it has been intended away back"? You remember the attitude of the soldier in the trenches, who used to say, when a bullet came whizzing past, "Well, it didn't have my name on it that time!" Fatalism! Now, that is an altogether wrong conception of the relationship between God and man. "Behold, I have set before thee an open door!" No compulsion there! No coming out of heaven and reaching down and laying hold of a human soul and saying, "You must!" God never does that kind of thing. God is an opportunity, God is a privilege offered, God is a way of life that opens out in ever-unfolding, ever-widening vistas of opportunities for life.

Let us analyze this open door attitude towards life to get a little fuller meaning. Try to put out of your minds the thought that may have been with you, that God is a "hound of heaven" who pursues you

through life, keeping eternally after you, watching you this way and that, marking down all the things you ever have done that were out of place! Look at God through the eyes of Jesus! See a God who was so tenderly careful and watchful over men that he went everywhere trying to help! Now think of that God through the simile of the open door!

In the first place, through this open door God calls us to an enlarging, developing, unfolding knowledge of himself. It seems to me that as you look through that door you can see the hands of God outstretched to one pilgrim after another, saying, "Come and understand!"

As Jesus came into contact with people, he was always trying to get them to understand that back of all he did and said there was God, until finally he took three disciples who seemed to have gotten a little closer to him than others, up to the mountain top, and there he was transfigured before them. Why? That they might see God, that they might understand God, that they might know God. That is what God has been doing all through the ages: he has been trying to get men to understand him.

Oh, how small we have been in our approach to religion! How we seemingly have inherited some traditional belief, some old dogma or angle of a creed, and we have said, "This is the thing that I will hold to; this is my faith"; and we have hugged it so tightly that we have just squeezed God out of our lives. The God of Jesus,—oh, the infinite love, caring more for a man than man could ever care for himself, so loving the world that he gave everything that represented his love, wrapped up in his only Son, to die a death of shame upon the cross! Why? Because he loved, and he wanted men to understand that love.

That is what I pray for you this week, that first of all you may get that intimate, personal view of God, a God so real that as you walk about in these beautiful spots, under the trees, or wherever you may be, you may think of God not as some great far-off first cause, not as some great power removed from the world, but as an intimate personal companion who longs for you that your life may be the most complete, the most perfect, the most absolutely happy life that the world has ever known. For I verily believe that is God's wish for every one of you, and that when you read in these days the story of his revelation in his holy Word, these very words will leap from the page with a power of the spirit of life itself, and that they will kindle in you because you know him to be a loving God who speaks to you here. That is what I mean by knowing God better: that in prayer and in reading his Word and in coming into contact with his saints you may feel that God is living here and now.

Self.

Then also I see through that open door God calling and pointing to an ideal figure. As we draw closer to that figure we find it is our self, the woman you may be, the character God has painted, the possible you or I.

Sometimes we grow rather tired hearing talk about character and goodness. We get weary of the constant reiteration of the catalogue of virtues. It is not altogether fashionable to speak of sin. Yet the great need of all of us is for liberation from the dominion of sin, the thing that holds our character down.

That you may understand, or at least think of this a little more clearly and definitely, let me give you one picture!

Isaiah speaks of the Son of man, among other things saying of him that he is as a mighty rock in a weary land. Get that picture! Travelers tell us that close to the edge of the desert, where perhaps there is flowing a river, back for some distance in the sand from time to time there may spring up little green shoots, and there comes a great sand storm, which blasts and smothers this life, and it is destroyed. But sometimes a great rock is found, and that rock has acted as a stay against which the storms and the sands have been stopped. On the opposite side of the rock these little green shoots have come up and developed into bushes and trees and flowers. The rock has stopped the drift of the sand and given these green things a chance to live.

This world of ours is hungry, crying out in need for some rock like that. What a terrific drift there is in the line of character! How the sand blasts of life seem to sweep all of us before them, until we are

so carried along that if ever we stop to think, we must be amazed at the things we do and the things we say! How we have gone down in the scale of moral fiber, how we have weakened in our characters! There is a cry going from the hearts of many, longing for some character rock to stop the drift; and my prayer is that each of you may receive such strength of purpose and stamina of resolution in this conference that when you go back to your home community you will stand there as a rock stopping the drift of the silly drivel of society, and that you will give the people about you, your friends and loved ones and those younger than yourselves, who will look up to you because you have been here, a chance for wholesome living. That is all some of them need. Do you realize that each of you has such influence that if you would do a thing like that you would start numbers upon the upward path?

Others.

Lastly, I see through that open door the beckoning hand again, calling us out, not to be satisfied with what we have done and what we have become, but calling us out into the world to lose ourselves for others.

This is one of the hardest things to do. It is rather difficult for people to get out of the customary way of their living. It is hard for young people to be different. Most of us like to do the thing that others have done, we like to have the things that others have always had, we like to read and to talk about the things that they do, we like to spend our time and our strength and our money the way people have always done these things. But the measure of your knowledge of God and of your character is the extent to which you lose yourself in giving these things to others.

When I think of the dark places of the earth, the materialistic centers even in this country of ours, what opportunities there are for service that you girls can render! Do not pride yourself on your faith, do not pride yourself on your modern manner of belief, do not pride yourself on your education or your culture, do not find any source of pride in your own goodness, in your own character, do not say to yourself, "I am all right"; but find your joy in losing yourself among others!

I want to tell you of a man who some years ago ranked high in scholarship along theological lines. He wrote many books, and they were of the highest type. One of the first names I heard at the theological seminary was the name of this man. He was a wonderful scholar.

One day, sitting in his study, he asked himself, "What is my scholarship worth?" It was worth a great deal, most of us thought. He said, "I must stop writing books, and I must get out into the world and put into practice my faith, my creed, and I must see that it works among men."

He not only was a great scholar but he was a great musician: he was one of the best organists in Europe. But he had not much money, so he told his wife that they would sell their home and possessions, taking only a piano with them, and that they would go out as missionaries to some foreign land. Then he sat down and wrote to his friends for contributions of money to help him in this new work, and he went through the capitals of Europe giving recitals upon the organs there to earn money. Then he and his wife set sail, and went into the heart of Africa, and labored there. The war broke out, and the contributions that had been coming from his friends stopped, because he and his wife were Germans, and the people of Europe and America would not give a cent to a German missionary. He and his wife were left in the heart of Africa without a single contribution from outside, and there they are now working for Christ. That is the test of a man's faith!

There is one other picture. It is the picture of that rich, young ruler who came to our Master and said, "Lord, what must I do?" And Jesus looking on him, loved him, we are told, and said, "One thing thou lackest: Go, sell all that thou hast, and come, follow me!" And the young man turned away. Can't you picture him going back to his home, to his friends and associates and loved ones, and to his old ways of life; and all the zest was gone, nothing seemed to satisfy him any more, because he had seen the better way and he had shut it off?

Your door is open here. God has opened that door for you. Will you dare to close it?

THE BUILDING OF AN EFFICIENT CHRISTIAN LIFE.*

I. THE ETERNAL FOUNDATIONS.

Rev. A. W. Beaven, D. D.

During these mornings I want to speak on the general theme, The Building of an Efficient Christian Life. Some people get just enough religion to make their consciences disturb them, but never get enough to receive any inspiration or joy out of it. If we are going to be Christians, I take it for granted that we want to be happy, contented, successful and efficient.

I shall take as text for the series of addresses 2 Timothy 2. 15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed." This morning I deal with the eternal foundations that underlie such a life.

A few months ago a friend of mine who travels, stopped overnight in a hotel in one of the cities of the Middle West. During the night he could hear the hotel jar, and it sounded as if he heard blasting. Next morning he asked for an explanation, and a friend said:

"They were blasting underneath the hotel. They are underpinning the hotel, as one corner of the building is sinking."

"That is a strange situation, and it gives me an uncanny feeling," said my friend.

"It hasn't gone down more than three-quarters of an inch yet," said the other, "but the fact is, when they laid the foundations of the building, instead of going down far enough on one corner to reach solid rock, they hit a stratum of shale and stopped excavating. Now that the weight of the building comes on it the corner is sagging, and if they let it go it will warp the whole hotel out of shape."

If you are ever going to have a Christian life that will be contented and happy and efficient, it will be because you go down to some solid foundation.

This morning I deal with two factors in their elemental relationships: yourself and God.

Yourself.

I want you to think of yourself as the creator of your own world. Inside the great outside world you have your own little world. There are lots of other people, but so far as you are concerned there is a real sense in which you are the author of your own world. It is only as big as you make it, it is only as successful as you make it. No matter how other people succeed, so far as your world is concerned it will be a dismal failure if you fail; it succeeds only as you succeed.

Let me illustrate this in terms of education.

There may be great continents of art, of literature, of science, of music, of knowledge, but there are people who never discover or use them. In some little humdrum, circumscribed island world of their own they live and move. They might live in a larger world, but they don't. They limit their world by their own limitations. This principle holds true in all our relationships.

In the second place, by your choice you decide not only the size, but also the contents of your world. Others may lay before you various ideals and purposes and plans, but only your own choice can make these part of your world.

Again, while it is unquestionably true that our choices here affect us in eternity, speaking in terms of this present and marvelous experiment of living, you have only a little block of time in which to make your world. The psalmist said it is three score years and ten. When you come to the end of it, if you have failed, if you have made it a little narrow, distorted world, full of disappointment and bitterness and things that break your heart and ruin the lives of those around you,—well, you have had your chance, it is gone: your world is made, and that is all there is to it! If, on the other hand, you have succeeded, the record is one of glory.

Again, the great determining choices which will shape your world will largely be made in the first third of life, the period in which most of you now are.

If those outstanding decisions are made wisely, and right relationships are estab-

* Northfield Young Women's Conference, June 1923.

lished, your world becomes almost certainly a success; if wrongly made, almost certainly a dismal failure. Against this background you can see why I desire to stress as strongly as I can, the need of your securing the greatest possible wisdom to guide you in making these early choices.

God.

The greatest field in which you can exercise your privilege of choice is in the sphere of religion. This brings me to the second thought I want to develop this morning, the thought of God.

But why do I say that our most important choices are in the sphere of religion when so many today seem to think of it as an elective, rather than as a required subject in life's curriculum? I ask you again to consider a number of things that increasingly emphasize the point I want to make.

First of all, your life is placed in the midst of a universe that you cannnot ignore. It is here, it is all around you. You are part of it.

The second fact is, the universe gives positive evidence everywhere of an intelligent creator. Think as far as you please, but the farther you think the more completely you are dominated by that conviction.

Nature is marked everywhere by plan. Every flake of snow that ever fell from the sky has crystallized with a certain angle. Every honey bee that has ever made a comb has used a certain number of sides for the receptacle in which it deposited honey. Law, which is simply God's habit in nature, is his trademark on all the universe. You always find the same minute accuracy of plan.

We measure things by inches, then by feet, and if they extend further, by yards. When we want to measure great distances we measure them in miles. But they have investigated this old universe to such distances now that a mile is too puny a measuring-stick, so they have to discard it. When astronomers took their telescopes and stretched the line of vision out yonder, they went past the moon, past planets like Mars and Saturn as if they were way stations, until they reached the sun ninety-two million of miles away. 92,000,000 miles! That is a long, long distance, yet it is only a starting point in measuring the universe. They tell us light travels at the rate of 186,000 miles in a second. This is a new measuring-stick, a light second. Now when they try to measure the distance to a star, they do not use miles. Light seconds? Not at all! They take sixty light seconds, and string sixty of these together, then multiply by twenty-four, and finally take 365 of the last units, making a final measuring-stick, which they call a light year. But when they begin to reach out into space to touch the nearest star they must put three of these light years on end before they reach it.

This old universe is so big that it simply staggers the mind of man to grasp it. Yet everywhere the same minute laws that control it here control it out there. Back of all is the Creator. The universe did not just happen: he planned it.

God's Plan for You.

But if there is a God who made the universe, he must have made you, since you are part of it. Can you conceive that a God who was interested enough to put hollow bones in the wings of a bird so that it could fly better,—can you tell me that he has not a plan for you, that he cares nothing about you?

No matter how people may degrade man and say he is a worm of the dust, only a part of the animal kingdom, nevertheless man is the crowning fact of God's creation. He alone of all created life stands in the presence of the universe and longs to know all about it. Who else longs for the infinite? Who else cares to know God? Why, my friends, if the evidences of God are seen upon the stones and upon the blades of grass, the marks of his handiwork are upon human souls and human hearts in an infinite variety of ways. Can there be any question that his plan for the world embraces you? And is it likely that you could ever choose as wisely for yourself as God can choose for you?

What does irreligion mean? It means turning one's back on God and saying by one's action: "I don't care what God knows! I don't care anything about his plan for me! I ignore him entirely, and make my own choice."

The absurdity of it! A person with say twenty years' experience refusing to learn

from One who has the wisdom of eternity! A person who walks around a little plot on our planet posing as rejecting the wisdom of the infinite Creator of the entire universe! When a person says he will be irreligious, he will pay no attention to the guidance of God, he is not showing his wisdom, he is not evidencing the immensity of his intellect: he is showing colossal folly, that is all!

If you admit the evidence of wisdom in the plan of the author of this universe, then to utilize that wisdom for your own life must be the supreme evidence of sanity. This is why religion is so fundamental a thing.

For what is religion? It is the attempt of the human personality to utilize the wisdom of God the creator in the experiment of life. We call it doing God's will.

Therefore when I say to you that your decisions along the line of religion are primary, I am simply emphasizing the fact that a person who is religious has started out at least to seek the most ample and glorious source of information and guidance possible. The religious choices rightly made are the right sort of foundation for other choices afterwards. If a man or woman, in humble and genuine purpose and spirit, is attempting to know God's will and to live according to it, he is most likely to have success in life.

What now is the meaning of the Christian religion? This, that the eternal God and Father, loving us and knowing that we needed guidance, sent his only begotten Son here upon earth to live among us so plainly that we could not mistake the type of life and spirit that God's plan involves for us. How better could he have shown us what he desired? Christian experience begins when a man desiring to do God's will is met by Christ, who says, "I will teach you. Follow me!" In glad acceptance of that invitation the soul yields to the Master's will and leadership, turns from sin, and is led into the heart of God's great purpose.

The object of this conference is to point out as clearly as we can to those of you who have yearnings for God's guidance that are native to the soul, how you may find him, and his peace, and his plan. You may have lost your way, the darkness of spiritual doubt may terrify you, but there is One who can lead you into the peace that passeth understanding.

Rev. A. W. Beaven, D. D.

The other night my little three-year-old, who sleeps in the crib alongside of the mother, woke up in the darkness and cried out, "Oh, the bears, the bears!" for she had been hearing a story about some bears. The mother in the darkness said to her, "Do not be afraid! Daddy and mama are here. Take mama's hand!" and she placed her hand upon the coverlet of the crib, and the little one put her little hand in that of the mother, and snuggled back again to sleep.

Oh, my friends, we are like little children in the dark! Many times we get confused, and sometimes some nightmare of an experience seems to shatter our faith and bring the terrors of darkness into our souls. But we are also like little children when we once cry out, "Oh, the bears, the bears!" There is One who can speak to us for God himself, who can say to us, "Do not be afraid! Your Father is here!"

What are we here for? To get that sense of the presence of God through Jesus Christ that no matter how mystifying the experiences of life may be, or what may come, we may find the protecting and guiding hand of God upon us in the times of our need.

RELIGION'S DANGEROUS AGES.*

Rev. Ralph W. Sockman, D. D.

That we henceforth be no more children, but speaking the truth in love, may grow up in all things into him who is the head, even Christ. Ephesians 4. 14, 15.

Charles S. Stratton was a famous American, known by our fathers from coast to coast. Multitudes flocked to see him as a celebrity, and yet I doubt if anyone here would have desired his distinction. His uniqueness was that he never grew up physically. He was known to the public as Tom Thumb, and was exhibited by Barnum's Circus as a curiosity, for the man who does not grow up in body is a curiosity. Parents have moods at times when they wish their children might remain in infant form. They would like to prolong indefinitely that stage of unfolding wonder and unstudied charm. They would like to prolong indefinitely the day when the graceful bundle of baby curls is unraveled into that awkward age of adolescence, that awkward age when a boy is so ungainly that his hair seems ashamed to own him and seeks to straggle off in every conceivable direction. Growth has its unlovely phases, and so we parents at times desire to keep our children small. But that mood is overwhelmed by another pleasure, the delight in seeing them grow up. The proud father stretches his son to measure his gain in stature, and then stretches the truth to prove to his neighbor that his offspring is a prodigy of mental and physical development.

This matter of all-around growth in youth is a subject of public as well as of family concern. America awoke a few years ago to the fact that she had been putting great groups of her light-hearted, red-cheeked, young boys and girls into certain mines and mills where they had been squeezed into dwarf-minded, hollow-chested, prematurely old persons. That child labor, thank God, is now under the ban!

Our penal institutions have been telling us for years that their inmates are frequently persons who have never grown up in mind. In our prisons twenty-five to fifty per cent are mentally defective, and in our reformatories the percentage rises to sixty or eighty. Many of our social ills arise from the fact that an amazing number of child minds are housed in adult bodies, and dwarfing is dangerous.

Our educators are awake today to the importance of remedying the school system that turns out so many pupils who have not developed in all their faculties. The aim of education today is symmetrical growth. When I was in college,—and that day is not quite prehistoric,—we were educated on what might be called the cistern fashion. For a whole semester information was poured into our minds, and then at the end of the period an examination paper was let down to see if there was anything left in the reservoirs of knowledge. Very often the paper came up pretty dry, but the test was primarily that of memory. Now I go back to the old college, and I find that the instructor must rate his pupils on six points of development: mental grasp, teachability, memory, accuracy and care, punctuality, and, strangely enough, common sense. Thus is typified the effort of the school for all-around growth, and I am of the opinion that so far as the body and the intellect are concerned our youth are being better groomed today for the race of life than ever before.

But there is one phase of the youth's growth that is sadly neglected. I refer to the religious. The democratizing of athletics is improving the bodies of our general youth. The psychological tests are toning up the minds. But how about our spiritual faculties? How about our powers of judging values? How about our abilities to determine what are the great ends and objectives of life? When I pack my grip for a trip I nearly always leave out some desired article, but that is far better than to try to travel without a grip at all. And many a person equipped in body so that he can run for the train of life, handsomely endowed with facts in his mind, has no spacious grip of a great theory and plan of life which helps him to carry through.

We are here at Northfield primarily for the purpose of getting a plan of life spacious

*Northfield Young Women's Conference, July 1923.

enough to carry the mental equipment we have been getting in our schools; and there is no plan of life that is comprehensive that does not take in religion. This is a school of the spirit. Here we are to sensitize our consciences that we may be able to have a moral compass for steering. Here we come to clear our visions that we may see the objectives of life. Here we bring these minds stored with facts, and these bodies trained and fit, that we may in this gymnasium of the spirit train ourselves that we may grow up in all things into him who is the head, even Christ.

Therefore I want to submit to you this morning a test of spiritual growth, and I would like to submit it somewhat after the manner of Hamlet. You recall that when the young Prince of Denmark wished to X-ray the secret thoughts of his mother and her paramour, he staged a play depicting the crime of which he suspected them. That was not a novel method. Jesus used it in general principles. Jesus, when he wanted men to examine themselves, told them a gripping, graphic story, a parable, in the light of which his hearers instinctively graded themselves. But it is no parable I would tell you this morning, neither is it a play acted by persons on a stage. It is history. I would like to have you think of the Old Testament account of the Hebrew nation as a drama in three acts, and I think you will see in it not only the stages of growth in a nation's life, but you will see the biography of a soul, and by it may test our growth.

I.

The first act of that Hebrew drama proper, when we speak of the nation, begins with Exodus. There you have a primitive Hebrew people leaving their slavery in Egypt and going out to found a nation. Mentally and spiritually they are children, about as well able to govern themselves as were the Negroes in 1865. But in their midst is a man of towering intellect and keen insight, who sees below the surface of their childishness to the cause of it. He sees that the fundamental weakness of the children of Israel was that they had not grown up to the idea of one God Therefore the first divine commandment that Moses interprets to those people is, "Thou shalt have no other gods before me"; and the main thesis of that first act of the Hebrew drama is the lifting of the people of Israel up from the belief in many gods to the belief in one God.

At first glance that looks like a long distance from our present problems. It is so difficult to get men to believe in one God that we can hardly understand how there was ever a problem of too many gods. But when we probe into the psychology of polytheism, we find ourselves surprisingly at home with those idolaters. What were those early gods? They were simply human passions personified and deified. The child man has in him instincts that can be aroused by fighting, and when they arouse him he is exalted and empowered for the time being, so he personifies that passion and calls it Mars, the god of war. The child man has in him a nature that can be stirred with music and beauty, and when it is stirred it is entrancing, he is thrilled; so he personifies that passion of light and beauty, and calls it Apollo. He has many gods because he has several passions. He is tossed from one to the other, but he has no unifying, centralizing, settled devotion to one sovereign God. That is not very far away from us.

Studdert Kennedy, that brilliant young Irish preacher and army chaplain, out of his wide experience says, "The most popular creed today is the one with which the world began, the belief in many gods"; and I believe he is right. The man on the street shrugs his shoulders and says, "Why, all men are religious," and therefore he ignores the church. He is right if we mean by that that all men have religious emotions. There is scarcely a man who can look into the face of a new-born babe and not have his soul hushed with awe as he ponders the mystery of life. There is scarcely a person who does not incline to prayer as his ship tosses in a terrific storm. But you can have religious emotion and be just a polytheist.

I have in mind at this moment a young woman. Her spirit responds freely to religious feelings. She is uplifted by the service in a noble cathedral. She would empty her purse in sympathy at the appeal of the missionary for the untended babies in China. She would effervesce with enthusiasm, no doubt, in a great conference like this. Yet she is a polytheist, for the picture of the god that she carries in her heart is colored by the reflec-

tion of her own passing fancies, and tomorrow it will be another god. She has not fought her way through to a belief in one consistent, unified personality, the same yesterday, today and forever. Hence she is changeable in purpose, dissipated in energy, scattered in interest.

Do not think you are a Christian simply because you have a glow of fervor when the great chorus sings "Onward, Christian Soldiers!" Do not think you are religious because tonight on Round Top you may feel an impulse to goodness when the hallowed associations of the spot come surging around you! You may be just a polytheist, as were the children of Israel Moses was working with; and that is a dangerous age of religion to be in.

George Bernard Shaw is no friend of religion, but in his book "Back to Methuselah" he says, "Another observation I had made was that good-natured, unambitious men are cowards when they have no religion." You cannot build a stable society out of polytheists, and the reason is clear. A man or a woman is not strong and dependable until he has found a master, a sovereign, unifying devotion. Those people of Israel whose every passion was exalted into a god, and whose gods were but the reflections of their passing fancies, could not be made into a strong kingdom of Israel. Neither can they be made into a strong society today. The first act of the Hebrew drama is not enough. Is there anyone here this morning that is living in that stage, religious emotion, but no settled devotion to a sovereign God?

II.

The second act of that Hebrew drama is a thrilling one. Heroic figures step about the stage in lively fashion. You read of it in the books of Judges and I and II Samuel. Through the misty distance you can see such strenuous people as Deborah, the Amazon who defeated Sisera, and Jethro, and Samson, and Gideon, and David. Israel is no longer polytheistic. Those Jews have a belief in one God, and that belief has given to them a unity as a nation and a strength as individuals. Their God is a sturdy God, Jehovah of hosts is his name, and under his sovereign leadership we see those people of Israel carrying the ark of the covenant on their many battle fields. We see them sleeping in caves, we see them with their long spears and their long robes hiding among the Judean hills, and we say, "Why, how far away from the ordered peaceful society of today!"

But there are persons in Northfield who are living religiously in the stage of the Judges. They may drive a motor, they may hold a college degree, but spiritually they are about Gideon's time; for when you look at the attitude of the early judges toward God it is only a cruder form of the religious psychology of the present in some people. Their God was to them a helper in prosperity, a partner; and you think at once of the Kaiser with his "Gott Mit Uns."

My mind is not crossing the ocean now. I am thinking of a young woman in New York City. She has discovered that the picture of God as an ideal character steadies her, helps her. She has found out that obedience to the Ten Commandments, and attendance on church service tone up her whole being, make her more efficient in her work. She has discovered that the Bible is good literature and a helpful counselor; therefore, she consults the Bible as she would any other good book, or any influential man in the community. She is a healthy, successful, young woman, all atingle with the joy of achievement. She goes through her religious exercises as she goes through her Daily Dozen, because she finds they make her more fit for her work. She looks upon her religion as a Christian Science friend of mine looks upon his when he tells me, as he did, that his faith helps him to sell bonds.

Now, mark you, I am not condemning that attitude! I wish that our Protestant church members could realize how much their religion does help them in health and in success, and not leave these assets of our faith to be capitalized by Christian Science and New Thought and other cults outside the church. What I am saying is this, that young woman who looks upon God merely as her helper, who knows nothing about sacrifice and unselfish service and the cross, is not a Christian. She is just religious, as the Jews were in the time of the Judges. And that cult, whatever it calls itself, that offers as its religion health, happiness and prosperity, but knows nothing about sacrifice and service and the atonement, is not

Christian. It is just religious after the manner of Samson's day. And the nation, the America that sings "Our Fathers' God, to Thee," and then interprets that relationship with God as a partnership whereby America is to prosper, whatever happens to the less fortunate peoples of the earth, that America is not Christian. It is just religious after the early fashion of the Jews in David's time; and that stage of religion is dangerous, for the end of it is tragedy. Tragedy lurks in the offing as the third act of the Hebrew drama opens.

III.

Solomon is on his throne. Jerusalem is the show place of the world. The Israelites are at the height of their prosperity. This rugged, healthy, young monarchy begins to take liberties with her strength, as some people in their thirties take liberties with their health, because they think it is inexhaustible. The Israelites grew more or less lax in their morals; they deteriorated. Great prophets, like Amos and Hosea and Micah, called them back to purity and decency and religion, but in vain. Israel goes down, until at last Babylon takes her prisoner, and the people of Israel, exiles by the waters of Babylon, hang their harps on the willows and sit down to weep. The tears did for them what tears do for many,—cleared their vision, and those tear-brightened eyes showed them that the God they thought was but their own national god, was a God of all peoples, and he was punishing them for their sins. But they were buoyed up by the thought that when they had expiated their sins they might return and rebuild Jerusalem. So after seventy years they go back to Jerusalem. Nehemiah and Ezra do their best to restore the glories of David, but somehow the old city cannot recapture its early luster; she is weak and helpless.

Then the Jews begin to ponder the age old question of evil: Why do the wicked prosper? Why do the good suffer? And over here in one corner of the stage is heard a voice, the hauntingly beautiful voice of the man who wrote the book of Job. The God he sees is "He that sitteth on the circle of the earth, and the inhabitants thereof are as grasshoppers." The God he sees "meted out the heavens with a span, and measured the waters in the hollow of his hand." Such an almighty God certainly must do right; therefore, says Job, "I will trust him though he slay me." It is an heroic and yet rather hopeless faith.

What if the Bible ended with the religion of Job? What if that were the final stage of religion? Well, it is, to some people. Listen to the gloomy notes in these words from Louis Untermeyer's "Caliban in the Coal Mines." A miner out of the damp shaft is looking up to God, and this is what he says:

> God, you don't know what it is,—
> You, in your well lighted sky,—
> Watching the meteors whizz;
> Warm, with the sun always by!
>
> God, if you had but the moon
> Stuck in your cap for a lamp,
> Even you'd tire of it soon,
> Down in the dark and the damp!
>
> Nothing but blackness above,
> And nothing that moves but the cars!
> God, if you wish for our love,
> Fling us a handful of stars!

That miner's view of God is very much akin to the picture of God away back in the days of Job; and I can think of no more challenging and romantic task for the youth like you than to take a greater conception of God than Job's, and out of this gospel of Job fling a handful of stars to the people who live in such a gloomy religion, and tell them that God is down there in the darkness, trying to lighten their eyes and lighten the burdens on their shoulders.

But Job's is not the last voice in the Old Testament. Over in the other corner of the stage is heard a voice, the purest and sweetest voice in the Old Testament. A man by the name of Isaiah has seen deeper into the cause of suffering, trouble and pain than Job. He sees that a man may suffer, not because morally he is bad, but because he is good. A man may suffer because he loves, for the more you love the more points you have where pain can touch you. So Isaiah in his 53d chapter probes into the very secret of life, and says that it is vicarious service for others, and the Messiah who is to come, the God who is, is the suffering servant who is wounded for our transgressions and bruised for our iniquities; and when Isaiah has struck that high note and

seen that the secret of life is to be learned only by the cross and its service, he has struck the final note in the Old Testament, and this third act can come to a close.

I like to think of the Old Testament as something more than the biography of a nation. I would not be so unscientific as to say that every individual epitomized the life of a race, but when I read the book of Exodus I see mirrored there men I know, having religious emotions, but no one God. When I read the book of Judges, I see pictured there men I know, looking upon God as their helper in health and happiness and prosperity, but no Christ of love. And when I read Job, I see many Jobs, noble, but gloomy in their faith.

This is the book of life, your life, my life. It is the measuring rod I let down to you by which to test your growth. How far have you grown? Up to Exodus, Judges, Job, or up to Isaiah, where with perhaps tear-brightened eyes we see that the secret of life is in service for others, and that by that unselfish service we shall attain unto the fulness of stature which is in Christ Jesus?

If you had stopped with the first olive that you tasted, you, I venture to say, would not today enjoy that delicious fruit. If you had stopped with the first painful lesson in French, you would not today be able to laugh with the French wits and enjoy the cadences of that lyric language. If you had stopped with the first laborious lesson on the piano, you today would not be able to rove the fields of melody and enjoy the great composers' art. Most of the good things of life we would miss if we were to stop at the first taste. So is it in religion. The joy of it comes not when you are hit on this cheek, but when you turn the other cheek. The romance of religion comes in the second mile. It is when you grow up to Christ that you see the thrill, the zest, the romance of it.

A mob was storming the Tuileries Palace in Paris, trying to reach Marie Antoinette and vent their anger upon the queen. A little girl was being carried along in the van of that mob, and was shoved against the door, and became insensible as the door gave way and the mob rushed in. When she recovered consciousness she looked up, and over her was bending the form of the queen herself, Marie Antoinette, with a smile on her kind face. The little girl said:

"If I had only known!"

So it is with Christianity. The early stages may not always be so pleasant, but when we grow up in all things, even to him who with his pierced hands and unspeakably gentle face looks over us, we will say in the spirit of that girl;

"If I had only known the joy, the romance of this faith in our Christ!"

SEARCH THE SCRIPTURES!

Rev. Robert Cameron.

Armageddon is almost universally named as the place of the last awful battle of the nations. Upon an examination of Scripture we find no battle of Armageddon. This is the place of the gathering of an army, but these forces march down to Jerusalem. There, in and around the valley of Jehoshaphat (Joel 3. 1, 2 and Revelation 19. 17, 18), the battle is fought.

So it is a good term to use to indicate the place of gathering of great armies to prepare for battle, but not a suitable word for the very place of battle.

The Antichrist. There never was a time when so many books and tracts were published concerning the return of Christ as during the past few years. Of course the Antichrist, who is to precede the advent, comes in for consideration, and much is not wisely written.

Dr. W. J. Erdman has sent a summary of what the great scholar Dr. Godet taught, namely, that the creed of the Antichrist will be: "There is no personal God without and above the universe; man is himself his own god, and also the god of this world; the Antichrist is the representative of humanity, and by worshiping the Antichrist humanity worships itself."

As the primal lie of Satan was, "Ye shall be as gods," and it was believed, it may be that the last lie will be, "Ye are gods." At any rate, modern writers would do well to remember that the Antichrist cannot appear until the Jews have rebuilt the temple in Jerusalem, and a confederacy of ten kings is plainly in evidence.

RUTH AND ORPAH.*

Rev. John McNeill, D. D.

The story in the first chapter of the book of Ruth belongs to a far distant time and age and people, and yet there is that touch of nature in it that makes the whole world kin. You forget the intervening—not simply centuries, but millenniums, and the difference of time, of condition and race, and you have the feeling that the story might be told about ourselves.

It is the story of a man called Elimelech, and his wife Naomi, and their two sons, Mahlon and Chilion. Because of tight times at home they left Judah, where God was known and loved and worshiped, and went away across the border into a heathen country called Moab. For a little while they benefited by the change, and then,—they didn't! They had not changed anything really, but had just moved about.

Elimelech died. Clouds seemed to lift, and then they came down again. Escaping death by famine in their own dear land of Judah, they met it in Moab. The husband died, and Naomi was left with her two boys, Mahlon and Chilion. It is implied that the lads grew up, came to man's estate, and married. Instead of going back to their own land for wives of their own race and religion, they married girls of the country roundabout, that was now the land of their adoption; they married these two Moabite girls, Orpah and Ruth. Things seemed to mend again, and it seemed the widow's heart would be comforted, the lads growing up and marrying, and the sun seeming to shine again. Then again came the boom, boom, boom of that dreadful bell. Every line labors with its sorrow. Mahlon and Chilion died also, both of them, and Naomi was bereft of her two sons and her husband, the only familiar spot a corner in a quiet graveyard, watered by her frequent tears.

Then, dear girls, the waters of oblivion should have closed over the old body, shouldn't they, old and lonely and everybody gone? No! Wherever God is, things make a new start. A new light breaks in upon the midnight of our darkness, and a new hope comes in our utter despair, if we believe in God. This dear old woman's story takes a new start. Then she arose. Most people would have sat down to rise no more, crushed by what we would call bad fortune and sorrow. But she arose to go back to her own land, away back to Judah; and the two daughters-in-law started to go back with her.

They came at length to what we call the parting of the ways. You can see them there,—the old body, lonely and desolate and poor, going back to end the day where it began. Perhaps your mother does not belong to New York or Rochester, but to some place far away, and she sometimes talks of how she would like to go back and end the day in some sweet, quiet place where her day began, and see the old place and the old folks again.

When they came to the parting of the ways, Naomi turned around to dissuade the girls.

"Now," she said, "my daughters, go back! There is no more hope with me. Go back to your own land, your own people, where you are known," and in the plain clear commonsense way of the Bible, that just talks our own speech, she pointed out their chances,—they were still young,—their chances to be married again. "The Lord grant you may find rest, each of you, in the house of a husband!" What a homely, firesidy, absolutely human book the Bible is! "Go back!" she said. "Your opportunities lie there! Do not come with me, old and lonely and poor, to a land you know nothing about!" You can see the quiver of the lips, you can hear the pitiful bleat in the old voice. "The Lord deal kindly with you, as ye have dealt with the dead and with me!"

Orpah kissed the dear old body and started away back. Ruth should have done the same thing, but she did not. The unexpected happens more or less where there is God and faith. Where God is recognized you will never go out of sight, the river of your life will never be lost in the sands. Right there, when Ruth by every natural consideration should have kissed the old body and gone back like her sister-in-law Orpah, back to her people, back to her gods,

*Northfield Young Women's Conference, July 1923.

back to all the chances that lay where she was known, she flung her arms around the old, withered neck, and in language that falls sweet and clear as if we heard it on the other side of the hedge, she broke out, and the more she dwelt upon it, womanlike, she kindled to it:

"Entreat me not to leave thee, Naomi, or to return from following after thee! Whither thou goest, I will go: where thou lodgest, I will lodge: thy people shall be my people, and thy God my God. Naomi, I will make the biggest change that anybody can make! I will change my religion for you! Thy God shall be my God. Where thou diest will I die, and there will I be buried. The Lord do so to me, and more also, if aught but death part thee and me!"

And on they went to Bethlehem and all that God had waiting for them there.

The Key to the Story.

Now, that is the story on the human side. But why should I occupy your time with it, or my own, either? Haven't we stories better than this that happened so long ago among a distant, different people? Why, but for this reason, dear girls, that this is the Bible, and the Bible is like no other book in its meanings. The key to the Bible is Christ, and when you find the key called Christ in the New Testament,—Matthew Henry says it hangs at the door there,—take the key, carry it back into the Old Testament, and wherever it fits the lock, put it in, open up the meaning, and possess your soul of its vision, its beauty, its strength, and its everlasting hope in Christ!

And I think the key called Christ fits this old world story of Ruth and Naomi. Why do I take it up? Because here is an illustration of that which never can be over-preached or emphasized or illustrated, namely, decision for Christ. As Ruth elected and decided to take her heart, her life, her destiny, out of the land in which she was known, from all the chances that were natural and (as one would say,) reasonable and sensible, and elected to become a pilgrim and a stranger with a lonely, desolate, penniless, old widow, back in a land of which she knew nothing, there is an illustration of how you and I and all people should elect and decide concerning Jesus Christ. Be a pilgrim like Ruth, and when you are at it, like Ruth, be an earnest pilgrim!

Whole-Hearted Decision.

That is one great point of the story. You cannot fail to feel the blood heat, the kindling emphasis: "Entreat me not to leave thee!" This is no cold, half-hearted, lukewarm decision. Decide for Christ, and when you decide, put some blood-heat emphasis and passion into your decision! It is the curse of the religious profession that not a few, perhaps, listening to me now, after all these days of conference, will go back home unblessed. And to have reached and touched so much privilege and to go back unblessed is the mildest way to put it. You will go back darkened, hardened. It is impossible to touch all this for a week and go back and be as you were. You will go out of these doors darker and harder: Christ and his love and grace and salvation farther off, unless they are clearer and sweeter and more firmly held than ever before. That is the nature of the case. I was going to say the Lord himself cannot prevent it. Brightest lights cast blackest shadows, and alas for any girls here after such a week, walking in the dark, black shadow of a Saviour known, but known only to be trifled with, played fast and loose with, rejected!

"But you said, Dr. McNeill, that Naomi was old and desolate and withered and poor, and used a whole lot more of uncomplimentary adjectives."

I did.

"Is that a picture of Jesus Christ? You said that as Ruth elected and decided to go with Naomi, and put some blood heat and passion into it, so we are to elect and decide for Christ. But is Naomi a picture of Christ, old and desolate and lonely and penniless, nothing attractive about her?"

Of course she is! Girls, put aside all camouflage and all mere canting talk. If Isaiah stood here tonight, and if he were trying to set forth to you how Jesus Christ looked at a certain stage and age, why, as if his eyes rested on old Naomi he would say: "Jesus is a root out of a dry ground, gnarled and withered and unsightly. He hath no form nor comeliness, and when the natural heart sees him at first there is no beauty that we should desire him."

All you have to do is what Ruth did with Naomi, rub your eyes and look deeper. To the lust of the flesh and the lust of the eyes and the pride of life, the swagger and bounce and thrill of this natural life of ours, Jesus Christ is utterly unattractive. Isaiah was right, "A root out of a dry ground, no form nor comeliness." A hundred voices whisper in your young ears, "Go so far with religion, but do not lose yourself! Do not be like Ruth with Naomi! Keep your heart from going too far! You will lose your life, you will lose all pleasure!" That is why I took this story. It seemed to be that way, but it is utterly contradicted.

What helped Ruth to make this passionate, —shall I say reckless, abandoned decision? Very likely there are some girls here quite capable of doing things that are reckless. The great point is, Jesus Christ takes that temperament. Some Christians may make you think he does not, and that because you are capable of abandon and passion and recklessness you will never be a Christian. Tell that to Simon Peter, and see what he says! Simon Peter was not one of your calm sort, one of these people who never say a foolish thing and never do a wise one. I sometimes think three grains of Simon Peter at his worst would be the beginning of hope for some folks I know. The grand thing about this story is, If you have done a sudden thing, aye, and repented it, said a thing suddenly and you could have bitten your tongue off after you said it, there is some character there. The world pulls at it, the devil pulls at it, the flesh pulls at it, and makes us jump. Why shouldn't Jesus pull that same string to make you jump the best jump you ever jumped, to make you impulsively make a decision, cross a line, no matter how impulsively and suddenly, that you will never regret in your calmest moments to eternity's end? You may regret it forever that you did not make it!

Beware of trying to excuse yourself out of my story by this question of temperament! Christ does not lower his terms for any temperament. There must be clear, clean-cut decision for him, or you don't know him and never will know him. The essence of being converted, justified, sanctified, glorified, all that Paul works out in Romans, Galatians and Ephesians as a practical thing, turns on this, that you, no matter what your temperament, shall do with Jesus what Ruth did with Naomi, for a thousand times better reason.

The Parting of the Ways.

What helped Ruth to this seemingly abandoned, reckless decision?

It is a good thing for you and me sometimes to be brought to realize we are at the parting of the ways, that it is to be off or on, it is to be in or out, it is to be with or without. That sobers us, and steadies us, and rouses us.

Standing there at the parting of the ways, dear old Naomi dissuading her and saying, "Now, go back to where you are known; do not come with me; nothing lies on my road," and Orpah already away, that withered old body begins to look different. Ruth is remembering that dark day when her young husband died, when the sun dropped out of the sky. No, I am wrong! The sun did not drop out of the sky: the sun went on shining as brightly as ever, but it seemed to her it was cruel of the sun to shine like that when her heart was breaking and her life was desolate. She is remembering that day when her young husband died, and when the god of Moab turned out to be no god at all for a frenzied young widow's heart. She is remembering how her old mother-in-law from Judah, where God was known, and prayer was known, how Naomi came in, and how she drew Ruth's aching head into her dear old bosom, and how Naomi prayed to that God of Israel, the father of the fatherless and the husband of the widow, and how the frenzy left her heart, and a strange peace came in; and that withered old body had a strange, fascinating beauty about her. Naomi was the Jacob's ladder that united Ruth's misery and sadness with heaven's peace and comfort and hope; and out went her arms around the old body's neck, and she said, "Entreat me not to leave thee, nor to return from following after thee!"

"Oh," she is saying to you and me, "I have found it out early, I have found it out already, that life is going to mean trouble."

Girls, it is! I do not want to be croaking like a raven, but life means trouble, life means trial, life means loss and cross and tears.

Ruth says: "I have learned it already, and if these things come back, whatever will I do? Whatever will I do without Naomi, this Jacob's ladder betwixt earth's misery and heaven's peace and comfort?"

Jesus Christ is all that. My dear girls, you may not know him, but I wish to say right here to some of you that you are playing fast and loose with the Son of God in your heart, in your life, in your purposes, if you are playing fast and loose with Jesus Christ. It is a shame! Ask your father, ask your mother, and they will tell you that in bygone days of trouble and darkness and sorrow, that perhaps you do not remember, Jesus Christ and the faith of him and the love of him and the word of him and prayer to him steadied them, held them up, when otherwise the waves would have gone over them, and they would have sunk like a stone. Oh, this Jesus is well recommended to some who are hearing me! In the Bible of course; aye, but outside of the Bible, in a tender, human way! That helped Ruth, what she knew of Naomi and what Naomi had been to her in the day of darkness and bitterness, when her own religion turned out to be worth nothing at all for a young, breaking, widow's heart.

Negative Decision.

That is the positive side, but there is the other side. Take Orpah. Orpah went back to Moab, and Orpah represents a good many people. Now, Orpah did not revile Ruth. Orpah did not say to Naomi, "Goodbye, old lady, and I am glad to be done with you!" Orpah did not turn around and say, "Naomi, to tell you the truth, now that we are parting,"—some people do that still,—"may I just tell my mind? Naomi, I never liked you, and the thing I liked least about you was your religion! Because you come from Judah, because you come from Israel, you were forever talking about your God, your religion, and talking down to us Moabites, that we were all in the dark and knew nothing at all, and you people knew everything. Naomi, goodbye! I will be easier and happier in my mind without you, especially in this matter of your religion, your narrowness and your bigotry, and nobody right but you and the people from your country. Goodbye!" She never said a word like that. Orpah cried. Orpah kissed Naomi with a tear-stained face. She kissed her,—aye, but she left her! Ruth kissed her, and clave to her. Now do you see things glimmering?

For your life look at something here! All that Jesus Christ gets from a good many people on Sunday is this kiss of religious etiquette, and they are back again to Moab, back to the world. He only gets the kiss of conventional religion,—the singing of a hymn, the joining in a prayer, the sitting in his church; and when it is over, back to the world where the blood-heat interests lie, back to Moab. Ruth, blessed be God, is far past all that! Are you going back? You must make the decision for yourself, or you are forever undone. It is the essence of being saved or sanctified, of being a Christian at all.

I would not be your friend if I let you off cheaply there; I would be a servant of Satan and your enemy. Orpah did not revile Naomi. We have lots of people who do not revile Christ. They give him the kiss. When they hear him preached, they smile when it is a smile, they get wet and tender around the eyes when it is pathetic; but before twenty-four hours it is patent that their hearts are back in the world. It is there the blood heat and the interests are.

Do you think Jesus Christ does not see that? I wish some of you would give him a little more credit for sagacity and penetration. If Jesus Christ were satisfied with what you call religion, I believe some of you girls would despise him, for you know yourself how little is in it. You would despise him for sheer lack of penetration and sagacity if he accepted what you call religion and what other people call religion. But he does not. He is endlessly kind, endlessly patient,—I was going to say there is nobody so easy to please as Jesus Christ; but you must be open-handed, honest with him. Lots of people are deceiving themselves. You cannot cheat him. And why should you want to? So beware of Orpah!

You remember Judas who was very close to him, and in a time of crisis do you remember what he said? Betraying Jesus, when he brought his enemies to capture him, "Now," said Judas, "watch! The one I shall kiss is the one to wreak your vengeance on." God have mercy on the people today whose hymn-singing and worship

is the very kiss of betrayal, the very mark of the treachery and double dealing of their hearts! And, girls, it is frightfully easy to slip into it, all because Lord Jesus does not stand before us in the body, and this is by faith, and we are terribly tyrannized over by our bodily senses. The Lord deliver us from the bondage and tyranny of the seeing of the eyes, and the hearing of the ears, and the touching of the hands, and the tasting of the tongue, and bring us into the other world, the world of faith!

So Orpah represents the negative side, and Ruth represents the positive side of decision.

What Happened?

You ask: "Well, Dr. McNeill, what happened?"

What happened was this: Orpah went away home. I can follow Orpah going back home, and I can see her perhaps at a bend of the road looking back, and she sees Naomi and Ruth lying on each other's necks. Orpah would smile a watery smile as she drys her tears, and she would say, "Poor old Ruth! This will be a sad parting for her, for she and Naomi, our mother-in-law, were always very thick." And she went on home, expecting to hear Ruth's feet hurrying up behind her,—but they did not. And she burned a late candle that night, wondering what in all the world had become of Ruth. She did not come back, and, dear girls, so far as we know, Orpah never saw her again. Over the head of that old widow from Judah they met, and over the head of that old widow from Judah ultimately they parted.

And that is in the Christ whom I preach tonight, and I cannot take it out. Over the head of Jesus Christ, if so be, we meet with a meeting that shall have no parting; but over the head of Jesus Christ we may part with a parting wider than the grave.

> From the same cradle side,
> From the same parent's knee,
> One to long darkness and the frozen tide,
> One to the crystal sea!

And God himself cannot help it! It is in the nature of the case.

How is it with you? What a tester Jesus Christ is! He unites us with a uniting that the grave and death and time and distance shall never break, or he parts us with a parting wider than the grave.

Now, I am not wanting to frighten you; I want to enlighten you to decide. What more do you know about Orpah, prudent Orpah? I am afraid if I took a vote as between Orpah and Ruth in the relation to Naomi that—well, maybe my sermon has altered things, but before that, just speaking naturally, I am afraid the majority would be for Orpah, wise Orpah, who thought the world of old Naomi, but kissed her, and left her! There is kissing and leaving, kissing and cleaving, and you must make up your mind.

Oh, girls, I get a little tired! Behind all this pleasantness, agreeableness, education, culture, and all the rest of it, there is so often a hardening of the heart against surrender, immediate, irrevocable, to a personal Saviour.

A minister of a cultured West End congregation, whom I knew well, wrote to me, "McNeill, I wish you would come to my church and have two or three weeks of evangelistic meetings. You know my people: cultured, orthodox, large givers to foreign missions and home missions. We are not only cultured and refined, we are enameled, and I can't scratch it."

Ah, I see an uneasy look! God help me tonight to smash that enamel of bastard culture and bastard reverence and bastard devotion under which your very soul shall wither and die to the roots! God help us not only to scratch, but to smash the enamel, and get at the quick, if there is any quick in some people! In some cases the mortification under the enamel may have set in too far: I should say it with a sob, and the grief flowing at my eyes. The mortification may have set in too far under the polished enamel of mere outward religious devotion, and the heart in its blood heat carefully kept back from Christ. But I am persuaded, as Paul says, of better things of you, and things that accompany salvation, although thus in faithfulness I must speak.

But what more do you know about Orpah? Nothing. With all her prudence and controlling of her emotions, she walks off the stage back to night and oblivion.

What more do you know about Ruth? Oh, heaps more about Ruth: impulsive, rash, abandoned Ruth! Why, it turned out it was the wisest thing she ever did! They went to Bethlehem in the beginning of the barley harvest. It was a rough time for

poor, old Naomi, coming back to the old folks and their saying, "Why, is this Naomi?" She broke out quite unwisely, "Do not call me Naomi, call me Marah, for God has been very bitter against me! I went out full, and came back empty."

Girls, I want to prepare you against the time to come. If Naomi sat tonight where some of you are sitting, if she heard me read what she said when they called her Naomi, which means fortunate and blessed, I believe her withered cheeks would flush, and she would say;

"Brother, did I really say that?"

I would have to say; "Yes, Naomi, you said it."

And she would turn around to us all, and she would say: "Well, friends, forgive me!"

Will you remember that a grizzled old Scotchman told you, in your darkest day, in your dreariest day, never to doubt Christ and his love to you? If you do, and if you speak as Naomi did, the day will come when you will want to bite your foolish tongue with shame that ever you doubted Christ and his presence and his love. He never leaves us, he never forsakes us. Poor Naomi was all wrong. Why, every Sunday School child knows God was only beginning to bless her!

What more do you know about Ruth? It was harvest time, and after the fashion of those days they went out to glean behind the reapers. And one day when this comely, foreign lass from Moab was gleaning behind the reapers, it happened she was in the harvest field of a stalwart Jewish laird or farmer called Boaz. And Boaz came in, and looked over the reapers, as the farmers did when I was a boy; and a busy, merry scene the harvest field was in old Scotland, and in Israel long ago. He stepped into the fields to look over his workers, and his eye was taken with this comely widow lass from Moab; and having looked once, as a man will, he looked twice, and he looked again, and finally he lost his heart for looking; and the end of the story is, Ruth and Boaz were married. She became the owner and the mistress of the very fields on which she had scraped up a living as a gleaner with her finger ends. God guides the gleaner to her slender spoil. They were married, and they had a son, and he had a son, until at last you come to David; and I beg to state that David was somebody. But do not stop there! Go on and on until, as one has said, Ruth's blood ran in the veins of Jesus of Nazareth. That is the end of this seemingly impulsive, reckless, abandoned decision.

How is it with you, girls? We may never meet again. The sun goes to the west with me. You stand at the eastern gate with the morning light upon your faces. God bless you! I do not envy you. I am just a wee bit anxious for you. When I was where you are, in life's morning march, when I was eighteen I struck hands forever with the glorious Son of God. No matter what it would lead to, no matter what people would say, I took advantage of a favorable hour when he was near, and I clinched it. Christ for me! And here I stand. Having obtained help of God, I continue until this day. What are you doing? You are at the parting of the ways. My dear girl, never call yourself a true woman any more if you resist, reject, or play fast and loose with Jesus Christ!

But you won't, will you? You will be like Ruth. Make the decision! He is here. He is bringing you to it, no matter what your temperament. Do not resist him, and he will hold you to it. He held Peter to it when it seemed as if Peter got as hot against him as he had ever been for him. Peter discovered in that tremendous hour that it is not your decision, it is not your blood heat, it is not your courage, it is not your grip on Christ that sustains: it is Christ's grip on you that is first and last the staying power.

Who wouldn't trust him, remembering that?

There has never been and cannot be a nation of atheists. There is a vital connection between **civil government and religion.** God is the ultimate source of governmental authority. The nations are subjects of God's moral law. This connection of the state with religion has not been formed by men, and cannot be dissolved by men. It is a fundamental political fact, and should receive due recognition in fundamental law.—Charles Stelzle.

REALIZING RELIGION.*

Miss Adelaide Landon.

I. SPIRITUAL NEEDS.

Matthew 13. 44-46; Acts 2. 27.

We are all dreaming of doing great things in service to the world. What does the world need most, we wonder. The war has shown that unless spiritual things control material things we shall be killed by our own creations. What can we contribute to the present situation?

What are our ideals, our standards, our purposes in life? "The secret of a man's character is what he considers worthwhile." Let us be real, and face facts! Here at Northfield let Christ's spotlight show up our standard and values in their right proportion! Our hearts are pricked as we come close to him, and we say with the crowd who first heard Peter and the other disciples, "What shall we do?"

We are concerned here with the business of living. Does Christianity work? How can we find it for ourselves? We want a "whole" life. We can't give away what we haven't got. Therefore, before we can help the world we must face ourselves. "It is not enough to desire to turn the world upside down: you must turn your own character upside down first." It doesn't cost much to DO good, to reform the world, but it does cost to BE good, to reform yourself.

Religion is nearer to us than breath. It is to the spiritual life what breathing is to the physical life. It involves relation to God, something outside ourselves, and to man. We can't live to ourselves. To be whole, we must develop these two relationships. Spiritual laws are the laws of our being, like scientific laws, not something superimposed like the laws of a legislature. To get power we must know and use the laws. We live by many of these spiritual laws already; for instance, by the power of love. From our own experience we are conscious of God and man, and we know certain laws which control these relations, so that religion is nothing new outside ourselves. Christ is the revelation of what these laws known and obeyed can do. We shall not realize the best of ourselves until we realize spiritual laws and act accordingly, any more than we shall get light from electricity except by obeying its laws.

We must each face for ourselves the question of where we stand. What do we consider worthwhile? We have had the vision; we need the power to live up to it. There is no surer way to find the real need of prayer and belief in God than to start to live the Christian way of life. The supreme fact of Christianity is personal contact with God. Christianity depends on the possibility of each one of us having firsthand communion with God. It was the center of Christ's life, and what he prayed for for each one of us (John 17. 20-23). If there is something wrong in this contact, it must be on our side, not on his.

1. What do you consider worthwhile in life?

2. What did Christ consider worthwhile in life?

II. SPIRITUAL BARRIERS.

Psalm 51.

People today are "longing for a sense of spiritual reality, yet only half willing to submit to the discipline of the quest." If we really want to know God better, we must look into our own lives and see what is blocking the way to him, and then remove the blocks. As St. Paul said, "That which I do, I allow not; for what I would do, that I do not; but what I hate, that I do." How are we going to attain the dynamic to burst the chains that keep us back from God and from becoming our best self?

All have sinned, all have come short of the glory of God. Sin is therefore missing the mark set for us. Anything that stands between us and God, and between us and people, is sin. We must face the fact of sin and do something about it if we really want to get closer to God. We must apply Christ's standards to our lives, and must make the necessary changes in all our values. To do that meant radical changes in values and standards for the disciples, and means that today for real Christians.

* Northfield Young Women's Conference, June 1923.

A sense of need, dissatisfaction with ourselves, together with facing him, are the only things that make us willing to pay the price. We don't want water to drink unless we are thirsty. So we shall not seek Christ unless we have a sense of sin, a sense of falling short of our ideal. "Sense of sin is the door of religion."

Let us fearlessly face ourselves, in readiness to wipe out everything that cramps and hampers our lives in becoming more Christlike! We can test ourselves by his great cornerstones,—absolute honesty, absolute purity, absolute unselfishness, and love. Sins of attitude, such as self-righteousness, self-complacency, and sins of emphasis, such as valuing worldly goods highest, are much harder to realize and face squarely, but they are much worse than grosser forms of sin.

Sin continued in blinds and numbs. Sin faced and transcended leads us nearer Christ, and makes our lives more like his. As long as we fall short of God's ideal for us, we are sinners. As we face him more and more, we realize our own shortcomings. He knows us and loves us despite our many weaknesses. Only through facing ourselves and asking his forgiveness for wandering so far afield can we be drawn closer to him. Then comes his help in conquering all that keeps us slaves to sin and less than his sons.

1. What are the barriers that shut God out of my life?

(To be continued.)

THE TRAGEDY OF REFUSING AND THE ROMANCE OF ACCEPTING CHRIST.*

Rev. S. M. Shoemaker.

I want to go upstream a bit tonight, and to talk to some in this congregation who are unconvinced, who still do not believe there is much in religion. There are more here than you think who have not been much convicted yet by what has been said. I want to talk about the tragedy of refusing and the romance of accepting Christ.

Tragedy.

Some years ago at college there was a boy I saw a good deal of. We were pretty good friends. We walked off into the country and talked together about life, as boys will. He was a gentleman of leisure. He lived at ease in the inn. He was a member of a good club, and he liked it. He made a fairly good mark on his college generation. He was not very much concerned with altruistic considerations, and how the other half lived. He did not know what went on on the other side of one of the streets of Princeton. He was one of the people to whom religion in undergraduate days is superfluous, rather tedious, in fact; he did not need it.

I saw him again some time ago in a city where he lives in the Middle West. He is a jaded, disillusioned, weary young business man now. He has a place in his father's business. He has a large income on the side, which his father gives him, worrying along on ten or twelve thousand dollars a year, trying to keep the wolf from the door. He has his own private car, in which he goes to business every day. He and his father do not get along together. At best the situation between the two is an armed truce. His father is a middle-aged dyspeptic. He has worked too hard, and has been rather hard to get along with at home. He believes in as little wages for his employees as he can pay and get away with it. He keeps up a formal religious connection. He belongs to a church; he will be buried from it some day.

Day by day that son goes to business, and he comes home again tired. At the end of the week, on Saturday night, he says he needs a couple of good stiff drinks to cut the cobwebs away and help him to forget.

His wife told me, as she sat at the other end of the sofa smoking a cigarette, that she did not believe in a personal God. That is what he comes back to.

He has taste. A good many of the superficial symptoms of education were rubbed off that young gentleman while he went through college. Nice red morocco bindings on his shelves, nice etchings on the

*Northfield Young Women's Conference, June 1923.

walls, good clothes, all the rest of it. But he gets his drinks on Saturday night because he is tired, fed up with himself.

When I saw him last, when I visited him in that city, he was about twenty-five. He had squeezed all the juice out of life, all the enthusiasm out of it; there wasn't anything left. He has had about everything that such a man can have. He went to a great school, he had the advantages of a university education, he has pumped everything there is in life out of it, and he is hunting around vainly for a thrill at twenty-five.

What are you going to do for a man like that? It is no use to attack him on his cocktails and gin fizzes. He will stand up on his legs and talk about the horrible disfranchisement of his Anglo-Saxon inheritance and the outrage of prohibition. It is no use to tell that fellow to go to church. The church bores him to death, makes him think about things he would rather forget. He does not want to go to church. There is no use saying anything to a fellow like that about his money. He does not know that there is anything more indispensable to the welfare of this great American republic than his majesty himself, and why shouldn't he spend as much money as he has on himself?

He told me solemnly that day that religion did not interest him. You know, you need never take that kind of thing seriously. Religion interests everybody. Some people do not understand religion. Some people do not want the kind of religion their friends have. We do not blame them. But religion interests everybody who has any common sense, because everybody is interested in what life means, and that is the fundamental question of religion.

I said to him: "I know that religion does not interest you for the time being, and the reason is that you do not let it interest you; and the reason you do not let it interest you is not because of some superior intellectual quality on your part which makes religion out to be all stuff and nonsense, and it is not some superior moral quality on your part which makes religion unnecessary: it is that you do not want to face the moral revolution that religion would make in your life if you paid any attention to it."

He said he was not very happy, but he added: "I am happier than I was before I got married. I suppose a man can't expect too much happiness, can he?"

Twenty-five, with an income of $12,000, and a brand new wife!

"Why," I said, "a man is supposed to have all the happiness in the world, something that will carry him over all the bare places that he strikes in life, all the knotty problems that he meets, all the circumstances that can come and face him!"

I added: "I think I have begun to find that which will really make a man happy, and you can have it if you want to pay the price."

This thoroughly skeptical, uninterested, bored, young rich man looked up from the floor where his eyes had been fastened, and he said:

"How?"

That was his confession that he was interested in religion, that he thought about religion. That was more or less his confession that he was fed up with himself.

"How?" A lot of you young people stood there with him and asked that question, "How?" You are asking it tonight. Half the world stood there and asked that question with him, "How?" Real happiness, the kind that lasts, how get it?

I said: "You have asked me about it now, and I am going to try to tell you.

"In the first place, you have a lot of people working for you in your office and factory, and you do not care anything about them. Those people are the means by which you and your father get richer. Oh, you are nice to them; of course you are nice to them! You speak to them in the morning. You probably give them Christmas presents. It is beneath your dignity as a gentleman not to be nice to them. But you do not love them. You do not love them because you have nothing in common with them, and you have nothing in common with them because you are not interested in them. That is the first thing.

"Now for another thing. Your money is not your own: it is God's. He lent it to you for a while to use. You could keep a missionary in China on what you spend a year on extra clothes, and automobile tires, neckties, unnecessary things that you could get along without if you were interested in sending it to China.

"Another thing. You are living in a moral No Man's Land. You are living in a moral limbo where you cannot tell right from wrong." He told his father when he

got married, if he would give him a little bit extra income he would stop drinking. Dad went to Europe, and a bootlegger came to his house. "Now," I said, "you have got to tell your father that if you are going to come across and find this happiness I am talking about, whether it costs you your income or whether it doesn't.

"Another thing. You are not getting any fun out of life, and there is always something wrong with a person who is not getting fun out of life. The reason you come home on Saturday night and get your kick in liquor is because you have lost your kick in life; and everybody is going to get a kick somewhere, you know. We all want it, we are all going to get it. If you do not get it in the right place you are going to seek it in the wrong place. If you do not get the thrill out of living a high, fine, Christian life, that glow of spiritual well being that comes to a man when he is in earnest about his religion, you are going to get it somewhere else.

"Then there is the question of your life work. You probably did not ask God what to do with your life. You drifted into business because your father had a place for you, and it was the easiest thing to do." That is exactly what most people do when they come to decide their life work.

Then I said to him: "All these things are symptoms. They are the fingers: I want to get back to the wrist, to what lies behind these things. I believe the thing that lies behind them is an unsurrendered will. You may have thought somewhere in the course of your life about facing up absolutely to the claims of Christ, but you haven't done it."

That is something that everybody has to go through with. We all like to go around it, we all like to invent a substitute, but it cannot be done.

And after you have come through that first decision, that crisis as it is for most people—some of you have got to face it before you leave this place, whether you will do God's will or your own will,—until you do that there is no power,—after you have done that you will find out why it is that some of us believe in prayer, why it is that some of us try to read the Bible every day, why it is we go to church even when we are not compelled to go.

Again I said to my friend: "After a while you are going to become a Christian, an interesting, compelling Christian. You are going to have something to give people as you meet them up and down the highways and byways of life, something that you do not have now. You are going to begin to live for the first time in your life, and you are going to do it by being a Christian."

And he went away, that rich young ruler. He did not face it. He has not faced it yet. I saw him again a few weeks ago at a baseball game. I spoke to him, and all he said was, "Hello!" and he went to the game. He hadn't any answer. He knew what I was thinking about, and I knew what he was thinking about, and he hadn't had nerve enough to face it, and there wasn't anything else to say.

Why do I tell you about that friend? Because a lot of you have brothers like that, and a lot of you have friends like that. Some of you are going to have husbands like that if you do not take care, because the world is full of them. That is what happens when a man makes a great refusal.

And you will be a good deal like that. You will be for a girl what that fellow is for a boy if you keep on going at your present gait, some of you. Northfield will not do it, will not make the turn. You have got to do it for yourself.

That is one side of the picture: the tragedy of refusal! Just being a person like that is tragedy enough, God knows. Now let me give you the other side, the romance of real religion.

Romance.

A very simple story I want to tell you now, about a boy who found it. He is named Jack. I do not like to talk to so large a group as this about a matter so intimate as this, but I am going to tell you anyway, because I think you ought to hear this story. Jack was a plain American boy when I first met him. He was eighteen. I met him one day on a railroad train. We got together on a hot August afternoon three years ago. By the way, I like to tell stories that have a little bit of time behind them, because cynical people say about stories like this, "Well, did it last?" I want to tell you a story that is at least three years

Russell Sage Memorial Chapel, Northfield, after a Conference meeting.

old, so you will know it lasts when it is real.

Jack and I got into conversation. I had what I believe was a real leading from God to get into talk with that fellow. Sometimes God puts thoughts into people's minds, and I think that is what he did with me that day. I did not feel a bit like talking. I was hot, I had been traveling long, and I was busy reading a book. He was in the same situation as he sat behind me in a seat. It seemed to me an unreasonable demand that God should ask me to talk to that fellow about religion, but pretty soon I knew that I had to talk to him, as you will know, when you go down from here on the train, that you have got to talk to someone if you have got a real experience up here. So I turned around, and we began to talk about the weather, and about the train being late. Most conveniently late it was that day.

Well, we had a fairly friendly conversation about those two subjects. I thought we might go a little further. I asked him where he went to school, and he told me. I asked him what he did in the school, and he told me that. Everybody likes to talk about himself; it is the most interesting topic of conversation I know. I asked him what he was doing up around there. He said he had been to a college not far from there, where he expected to attend later on.

I said: "I suppose you will play football up there?"

"I expect to."

Well, I had wanted to get that college and football together, because I wished to tell him a story about a man I had known up there: and as soon as he mentioned football I told him a story about a fellow whose life there had been changed.

There had been an interesting senior on that campus. There wasn't any rascality went on in that town that that fellow didn't know about; very little he didn't have some part in. He was a good athlete, a great human. Such people make good Christians, you know, if you get them turned right, with their energy. A friend of mine got hold of him, and put Christianity up to him. I wish I had time to tell you the story of Pete now, but it will take us off the story of Jack.

Anyway, I told him the story of Pete, but I didn't get much reaction out of him. He didn't say much; he just grunted. He was still very much interested in his book, I think. So I thought I had better tell him another one, and I did; real experiences, a real story of conversion, a fellow's life absolutely changed.

He said to me when I got through: "That must be interesting work."

I said: "It is. And what is more, you ought to be doing some of it."

"Well," he said, "what can I do?"

I said: "I don't know just what you can do as you are now, but you could do a great deal if you got straight in your own life. Isn't there a fellow down on that squad that plays football with you in the fall who is a good athlete and a bad influence? Haven't you been wondering for a good while what you could do with him?"

"Why," he said, "there is a fellow like that. How did you know he was there?"

"Well," I said, "tell me about him"; and he told me about him.

"Now," I said, "you have been wondering for a long time what you can do with that fellow, and you would like to change his life?"

"Yes."

Everybody has someone else they would like to convert, by the way. He wanted to change this other boy's life.

I said: "Old man, I do not know about you, but I feel that I cannot give away something that I haven't got, I cannot ask another fellow to do something I haven't done myself."

That seemed reasonable enough. He agreed to it. So I went one step further with him, and I said:

"I don't know how you feel about it, but for me the thing that I do not like to face about myself, the thing that makes me unhappy, is the fact that I am out of touch with God sometimes, and the thing that puts me out of touch is sin. I do not like that word, but it is true: that is what keeps us away from God, and being away from God is the thing that makes us unhappy."

He agreed to that, thought that was true.

"Let us make that a little bit more definite," I said, and then we began to discuss the four absolute standards of our Lord Jesus Christ,—absolute honesty, absolute purity, absolute unselfishness, and absolute love.

We talked about honesty. Well, Jack cribbed. He didn't crib much, but he cribbed a little bit. Now, some of you lie. You do not lie much; you lie a little bit. Sometimes you read other people's letters. Sometimes you take things that do not belong to you. Sometimes—I do not know whether girls do it as often as boys do, but you steal a ride on a railroad train. A lot of people think they can keep their religion and do that kind of thing. They cannot do it. The sooner they find it out the better.

We touched on the question of absolute purity. That fellow had a lot of girl friends that were anything but what they ought to be, and his relationship with them was anything but what it ought to be. It does not do to do anything that will make you unhappy. Some of you are going to have your relationships with some boys changed before you leave this place, or as soon as you leave here, if you are going to be right with God. We are living in a pretty loose age along those lines, and the sooner we adopt an absolute standard for ourselves the better for everybody concerned. There are a lot of people who are trying to see how far they can go without going too far, and people like that usually get burned before they get through. Jack was getting burned pretty regularly, and he was desperately unhappy.

Then we touched on the question of selfishness. He was living for himself, the way most people do. I asked him what his ideals for life were.

He said: "Well, I am going to college if I can get in. After I get out of college I will go into business, and marry, and settle down, and I will have a nice house, and my house and my servants and my automobiles will all go up in numbers and in quality until we have a good big house, and a lot of servants and some Rolls-Royces."

That is what most people are living for. A lot of you are living for that. You would like to marry a man something like that. That does not satisfy, either.

Then we got on to the question of love, love toward people, relationships with individuals that are right. He was a Southerner; he had a fairly hot temper. As we were talking at that time on the railroad train,—I told you it was a hot afternoon,—we had gotten into the northern part of the State of Maryland, and the train stopped, and we picked up about ten colored gentlemen who had come from the fields. They had not come straight from the fields: they had come by way of a grogshop. They came in and sat down right across the aisle from us, and I may be pardoned a piece of local detail if I tell you that the variety of odors that came from across that aisle was numerous, also the variety of sounds, for they were singing and talking at a great rate.

This young gentleman of Southern blood stood it just as long as he could, and then he looked over at them, and he turned to me and said:

"Gosh, I hate niggers!"

And then he saw it was just what we had been talking about, and he looked at me and said:

"I guess Christ wouldn't have said that, would he?"

"What do you think?"

"No, I don't believe he would! What do you think?"

I said, "No, I don't think he would either."

"Well," he said, "I guess I ought not to have said it either. What do you think?"

I said: "I guess you hadn't, either. What do you think?"

Don't ever be another person's conscience for him! Let him be his own! I am not a bit disturbed about people's consciences; I am a whole lot disturbed about people's wills. Most people's conscience has rust on it, but brighten it up and it is all right. He knew it was wrong.

"Well," I said, "these things are just symptoms. Don't they all go back to one big fact of unsurrender in our lives, and isn't the thing for us to do just to let go and give God full right of way in our lives, give him a real chance with us?"

"Well," he said, "that is a good deal to ask a man to do right off the handle."

"But," I said, "this isn't the first time you have thought about that?"

"Well," he said, "it is the first time I have thought about it just that way."

"Haven't you ever thought, at some time when you were pretty thoroughly disgusted with yourself, that you would like to make a clean break with the past and live a full Christian life?"

"Yes, I have thought of it."

"Have you ever done it?"

"No."

"When are you going to do it?"

"Well," he said, "I will tell you: I will do my best."

You know what that was: that was another resolution, and he has made dozens of them. I knew that a resolution was not what that fellow needed. Hell is paved with them. What he needed was a conversion. So I told him I wouldn't close with him on that deal. I said:

"I don't think you mean your best; I think you mean your second best. What I want you to do is to come across, and what you ought to do in your own heart is to come clean across and face the full demands of Christ, and surrender to him."

He settled back in his seat, and took about fifteen minutes, and went through the hardest time I ever saw a fellow go through, in some ways, deciding whether his will or God's will was going to come out on top, the scales just riding in the balance. There he weighed the matter, and all I did was to sit still and pray for him.

Finally, he reached up over the back of the seat with his hand, and he said:

"I am coming across!"

I said: "Do you mean that?"

"Yes, I mean it."

Just after he made this decision he asked, "How am I going to hold on to this thing?" And I said, "That is the next question." We talked about the way that a person could hold on to a real spiritual experience. First about prayer, and Bible study, and keeping a quiet time every day, taking time to let God teach us every morning regularly, without fail. We talked about church. Jack was a church member; he had been baptized, and had joined the church. We also talked about books. Most people do not know much about Christianity, and they need to read and learn something. We talked about getting together a small group of people absolutely like-minded, who could be depended upon to get together once a week for prayer and discussion of personal work. He said he would try all those things. He took down a list, I remember, of seven books that I gave him, said he wanted to order them all.

"What do you feel like doing?" I asked.

Now he had not prayed for months and months.

He said; "I feel like praying."

"Well," I said, "Let us pray!"

I do not like to pray with a person the first time I see him, and I can think of a lot of better places to pray together in than on a moving railroad train. But that was the only place we happened to have at the time, and I didn't want Jack to think he had made any promise to me, because he hadn't; that wouldn't make any difference. And so we prayed. Jack's prayer wouldn't pass muster in any theological seminary that I know, and it would not get by most English teachers, but it got by with God. If any prayer was ever answered, that fellow's prayer was answered. It was a simple prayer, just for strength to keep going, to live up to the decision he had just made.

We got home. I saw him the following

week for a few hours. He said, "This thing works!"

"Does it?"

"Yes! I find my temptations are much easier to overcome than I thought they would be. I have been keeping my quiet time every day. The Bible is a lot more real than it used to be to me. I am staying with an uncle of mine, and I am working on him, because, believe me, he needs it, too!"

I didn't see Jack again for eleven months. He went back home. I kept in touch with him by mail. And let me say, if you are going to mean anything in the lives of other people spiritually, you must use the mail very often. It can be made a mighty valuable asset. I had a letter from him about a week after he left, simply saying that he was holding on, everything was all right as far as he was concerned. In about another week came another letter saying that he had put Christianity up to this boy that he wanted to change. He said, "He is the toughest man on the squad." He thought that he would take the toughest man first. That is a good way to begin. He said, "He is now getting up every morning and keeping his quiet time with me." When you get a fellow like that up in the early morning after he has been playing football the day before, to read his Bible and say his prayers, you have got the skids under him; he is coming.

Another week came a letter from him in which he said the fellow had made his decision, and they were now working together, the two of them, to see what they could do with the school.

What happens in a school when you get probably the two worst boys in it changed? Why, people get interested, they think something has happened. They both set out to see if they could win each one more boy, and they did. That made four. Those fellows kept on working in the school until finally in January—January of 1921,—I had a letter from him in which he said, "The spirit has the whole school." He did not mean that everybody in the school was converted, but he did mean that everybody in the school knew that something had happened to him and his friend that was tremendously vital. He said, "The principal of the school has asked each of us to lead chapel one morning and just tell the rest of the boys and girls what happened to us, and we have done it." Eight hundred of them! Pretty formidable, I know, but he did it.

He formed a club down there, a decent place where boys could come together once a week and talk things over. As a matter of fact, they began to come much more often than once a week; they met every night, because real religion when it gets going is the most interesting thing in the world, and you cannot help talking to people about it.

I saw him again in July of that year. He spent the day with me. I said:

"Jack, tell me about it! How has it gone? You have had eleven months of trial now. How about it?"

"Well," he said, "as far as I know, in my own life the only thing I have slipped back on is tobacco." He thought, by the way, he ought to stop smoking if he was going to live his fullest life. He gave it up for football: why shouldn't he give it up for religion if he was going into training? We need a lot more discipline for religion than we need for athletics, of a much more thorough-going order. He said, "I slipped back on cigarettes last spring for a little while, but I thought I had better stop them, and I have stopped again."

I said, "Tell me about the other fellows."

"Well," he said, "fifty-one fellows joined the club, but only thirty-one of them are converted."

That boy was then nineteen. He had been working there one school year that had just closed, and thirty-one fellows' lives had been radically changed as the result of that boy's work. He didn't have very much brains,—he flunked out of college last February, as a matter of fact. But he had a great inward possession, he had a great experience. He had found God, and God had found him, and he had taken down all the barriers and all the walls between himself and God. And as he said to me that day,—I suppose he said it a dozen times to me,—"Why didn't anybody ever tell me about this before? I didn't know there ever was any such a thing as religion like this."

Some of us in Christian work have got to answer to God almighty some day for the fact that we have given people the impression that Christianity is stupid business,

that it hasn't any teeth in it, any romance in it. Christianity for a tremendous number of people is a little round of pious duties. They never get out where the water is deep. They never get their feet up off the ground and swim. Somehow or other the great experience does not come.

It is all so simple because the heart of religion is relationship with God. This relationship is always simple until something gets to be the matter with it. That is never on God's side: it is on our side. It is when sin and self and pride and jealousy and ego stand between us and him, and gain a mastery over us at the very center of our lives, that we lose hold of God.

Four Suggestions.

I believe there are four parts in a really vital, continual spiritual experience, and they are illustrated by this story.

The first is a definite break with all conscious sin. A lot of people in this world are trying to live on the basis of giving Christ part of life and keeping part of life for self. There are a great many people in this world trying to see how far they can go along any number of lines without going too far. They want to keep one foot on the floor and one foot on the carpet. They do not want to be too out-and-out.

If you are going to have any effect on your community, on your school or college, you must be willing to be separate, to be a marked person, marked with the mark of Jesus Christ, different for the sake of Jesus Christ. I do not mean being unhuman, I do not mean not understanding people perfectly and fully, but I mean that if you are going to have power in your life you must break with every bit of conscious sin that there is, and have done with it once and for all.

Are you willing to pay that price? Because that is part of the price. Are you willing to clean up every sinful relationship? Are you willing to go back and make confession? Are you willing not only to hate sin, not only to forsake it, but are you willing also to confess and to restore? That is the price of power.

The second thing is a daily time of quiet alone with God. It is not hard to keep it up here; everything in the atmosphere contributes to it. It is going to be desperately hard when you get home. It is going to be rather hard the last morning here if you leave early,—I have always found it so at Northfield, and that is where the slip begins. It will be hard when you get home. Will you take as much as half an hour, because less than half an hour does not give time to get into the spirit of it? Will you take half an hour, and spend about twenty minutes in Bible study, about five minutes in prayer, and another five minutes, if you can spare it, to listen to God? It is a great deal more important in that time to be relaxed and to give God a chance to talk to us than it is for us to talk to him. We are doing too much talking in prayer, too much asking for things, so that we do not give God half a chance to speak to us. And I believe in the guidance that then comes through the Holy Spirit. It is one of the things we must rediscover in our age, a real experience of the guidance directly day by day in the details as well as in the large things of life by the Holy Spirit.

There is a third thing you must do if you are going to keep your religion vital: you must give it away. You must win other people. I wish I had time to begin all over again and talk to you about winning people one by one. It is the most needed work in the world. People are spiritually hungry everywhere you go. The people you least suspect of being hungry are sometimes the hungriest of all. There are people right next to you, people in your own house, people in your own family, who are starving to death for some real, spiritual experience. If you do not give it to them, they may never have it. If Jack could go back there in his school as a lad eighteen years of age, with nothing behind him except a real conversion and a real hold on God and his Bible, and his contact with God day by day, why can't you do it? I do not believe in any exemption for any Christian from personal work. That is a universal draft, and you are in it, each one of you.

In the fourth place, you must allow God to choose for you your life work. A lot of people pray to God in general about what they are going to do with their lives; they like to talk it over in a general sort of a way with him. But how many of us are willing to let God actually make the plans, and how many of us are willing to let God break our plans if they are not in line with his will?

I talked with a man awhile ago who said to me: "Yes, I pray to God, and ask him what to do with my life; but if he told me, I wouldn't do it if it lay in a certain direction."

I do not believe that we can make a decision to follow Christ, and then bar him out of the most important decision we can make subsequent to that, namely, where we are going to invest these lives of ours. You must make all the big choices on the basis of God's will. You may have to break some of the plans that have been made if you are going to be faithful clear through. I see a great many people trying to struggle along with religion, bringing it into all the departments of life, but not bringing it into the investment of life; and they fail with it.

That out-and-out kind of religion, my friends, is romance, it is joy, it is freedom! A little religion is awfully annoying. I know people, and so do you, who live in a realm where religion usually comes in the form of a "Don't!" They go ahead living their lives, and suddenly religion brings them up, "You had better not!" That is a stage in religion; everybody goes through it. There is another stage beyond that where it begins to be fun; and the question I want to ask you tonight is whether you have gone far enough for fun, far enough to be free? Have you ever let go altogether, and are you willing to let go and let God?

God knows how many people have made the great decision on this hill, and have stuck to it by his grace. God forbid that you and I should go down into the world after having had a week at Northfield unchanged, unmoved, exactly the same as we came up! And God forbid that the experience that we go through should be a partial experience, that we give him part and withhold part! I am not talking about anything emotional; I am talking about a direct appeal to the will, to make a conscious, deliberate, rational choice, the greatest choice that any human being can possibly make in this life, the choice to do the will of God at all costs.

Some of you are going to have a fight to do that; it is going to be hard. A great deal in your past and a great many of your future plans are going to rise up and say, "No! Don't! Wait! You do not need to be so drastic as that!" But I hear Christ say to the rich young ruler, "Go and sell what thou hast, and give to the poor; and come, take up your cross and follow me!" God forbid that we make the great refusal! God grant us to make the choice aright!

THE THINGS THAT LIE BEHIND.

Rev. W. M. Macgregor, D. D.*

There is generally an imaginative way of viewing any subject or occupation, and an unimaginative and trivial way; and I think it is certain that a man will never do his work the worse for having some sense of the romance and the wonder of it. Gilbert Chesterton confesses that "the word signal-box is unpoetical, but the thing is not. It is a place where men, in an agony of vigilance, light blood-red and sea-green fires to save other men from death." Some readers might object to that as too high-pitched, but none the less it is true that if a signalman, even for a moment, allows himself to forget that life and death may be suspended on every detail of his task, he may have to pay for his neglect by the misery of a whole life. And the triviality and the baseness of a host of Christian lives are accounted for by the way in which people allow themselves to think of Christian living as commonplace and matter-of-course.

When these people consider what made them Christians, no more ambitious view seems possible. They are Christians because they were born such,—set down in a Christian environment where nothing else was expected of them,—and thus it would be unnatural if they were not Christians. In the same way they think of the church and its tasks: it is an ancient institution which maintains a venerable tradition of

* Professor W. M. Macgregor of the United Free Church College in Glasgow is an acute thinker and a preacher of great intellectual and spiritual force. The publication of a new volume of his sermons is an event to which most preachers in Great Britain look forward, for he is especially a preacher to preachers. He has filled the office of moderator of the General Assembly with great acceptance and influence, and is quite in the front ranks of the pulpit forces on the other side.

faith and behavior; it has its circle of more or less well-conditioned people, and it carries on its routine of services and teaching amongst them. But neither of these is in the least adequate as an account of the situation. The Christian life, as our Master conceived it, is a challenge, an adventure, which deserves to be described in words with color and daring in them. A lad who dutifully acquiesces in the good habits of his home was actually signed with the sign of the cross in baptism "in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner against sin, the world, and the devil, and to continue Christ's faithful soldier and servant unto his life's end." That is to say, his Christian life was, from the first, declared to be a supernatural thing,—in its origin, and its support, and its objects. And the church is just as clearly a thing above nature: not merely an ancient institution to which it is respectable to belong, but an aggression and a threat against all that contradicts Christ. It came into being because Christ willed it so, and it continues, and it can achieve its ends only because Jesus Christ now lives and ministers his grace from hour to hour. A church or an individual life, in which these plain things are obscured, is on the way to a deserved defeat.

But if our life is thus a challenge and adventure, what of its supports? An Assyrian king (2 Kings 18. 20) sent to Hezekiah the insulting question: "On whom dost thou trust, that thou hast rebelled against me?" And unfortunately many people in our churches could not today imagine an answer to such a question, for the things that lie behind are still concealed from them. But the Scripture, in many parts and forms, has brought us teaching on the point.

The prophet Zechariah, in a vision, carries us so far (4. 1-14). He figures God's church under the image of a seven-branched lampstand, where all the separate lamps were fed through a system of pipes from one great golden bowl at the top. And to this he adds a bewildering detail, that into this bowl the oil was distilled from two living trees, to right and left of the lampstand. These trees, again, are interpreted by the prophet himself (5. 14), as representing two men,—Zerubbabel the prince and Joshua the high priest,—who "stood by the Lord of the whole earth." That is scarcely the lesson which some of us might expect, because it reserves so large a place still for men. The life and light of God's people at that time were very low. Everything was dejected and unprosperous, and the best which could be looked for, as it seemed, was that they should hold their own. Why did not the prophet at such a time point straight to God, and speak of the source of all the church's shining as in him? The lamps were there, and the bowl and the golden pipes. Why did he not declare that the oil must come from God, and not through creatures so unremarkable as Zerubbabel and Joshua? That is a natural question, and yet Zechariah, no doubt, had his reasons. God works through instruments, and it is good for men and women whom he uses to realize how much still hangs on them. Too often it happens that people, casting the whole responsibility on God, cease themselves to do their best, trusting to supernatural aids to mask their own bad work. Especially is this temptation felt by those who, like Zerubbabel, are entirely commonplace and without much push or invention: they would like to st nd aside and leave the whole result to the machinery provided, the system which is running, and to God. But whilst the prophet thus insists upon the absolute necessity of character and effort, he points to something lying deeper. The men are of worth only as they "stand by the Lord of the whole earth." It is he who gives them strength, and he rejoices in the work they accomplish. Who hath despised the day of small things? For they shall rejoice when they see the plummet in the hand of Zerubbabel (as he sets the top-stone in its place), even these seven. These are the eyes of the Lord which run to and fro through the whole earth. The seven eyes,—that speak of God's seeing, for he sees everything,—all the oppositions present and future, and the men and their unfitness; and he rejoices as he sees their work brought to its end. For by God men are carried past any promise of their nature, and are made able to build his house.

But the Master takes us farther than this

when he says that the Father will send to us "ANOTHER Paraclete" (John 14. 16). The paraclete, in the strict sense of the word, is simply "one called to our help," and its possible range of meaning is as wide as our varying needs. When a doctor comes at our summons, he is a paraclete. When a passer-by hears a child's cry, who has fallen into a stream, he comes as a paraclete. In Æsop's Fables the peasant whose cart has stuck in the mud calls on Death to help him, and there Death arrives as a paraclete of a rather grim kind. A boy faced by a puzzling sum tries it this way and that, and has no success; then he makes appeal to you, and you go, as a rather ineffectual paraclete, to give what help you can. But what the Master assured us of is the coming of "another Paraclete," a second where he himself was first, One who comes, in all the infinite wideness of human need, to do and to be for us all that Jesus did and was. Think of the variety and the definiteness of appeal which that implies: the women bringing their children for his blessing, the disciples in the storm crying, "Lord, save us! We perish," the pitifulness of the hungry crowd, the dumb appeal of the sick folk laid at his feet, the ignorance of the Twelve as they set forth on their first mission! "These looked unto him and were lightened, and their faces were not ashamed," for he was the Paraclete, called in by men and women, and never in vain.

And we have another Paraclete, One to carry on that service of his, and in the same definite way. It is easy and it is perilous to leave our hopes too vague, for the gifts of Jesus to his friends were never vaguely supernatural,—they matched the particular situation. They were from him and they were for them. To his blundering friend he said, "Satan has asked to have you for himself, that he may sift you like wheat; but I prayed for you," and the result was reinstatement, a measureless enriching of Peter's faith, and a ministry full of strength to others. And the same Lord says to us: "I will pray the Father, and he will give you another Paraclete"; so that any grace or illumination which reaches us, any strength to go on, any largeness of design or patience in performance, is due to his thought of us, who ever liveth to make intercession for us.

One condition, his own condition, needs to be noted: "If ye love me ye will keep my commandments, and I will pray the Father, and he will give you another Paraclete, that he may be with you for ever." That means that the way of entrance to the enjoyment of this unmeasured fulness lies through love and obedience, fuller love and readier obedience. No one need hope, while his heart is chill and stubborn, to find the help of this divine assistance. "I can call spirits from the vasty deep," says Shakspere's bragging talker. "Ay, but will they come, though?" It is possible to call, and even, in all the forms, to pray; but if love has been starved, if obedience has been refused, then the way is barred. But where love has taken possession there the way is clear!

PERSONALIA.

Mrs. Cyrus H. McCormick, Sr., of Chicago, passed away in July at the ripe old age of 88.

She was the widow of the founder of the great Harvester Company, who died in 1884, and it was often whispered that she had something to do with the inventions which were the basis of that enterprize. Even in recent years it is said she was consulted about business policies.

But it is as a most generous Christian philanthropist that she is best known and respected and loved. Her sympathies and gifts were unlimited, and extended to all forms of need in all lands. She was without doubt the most influential lady in the Presbyterian denomination, but she was never confined by sectional barriers in her gifts. McCormick Theological Seminary in Chicago is the best known monument to her religious interest and backing, but numerous institutions in this and other lands depended upon her largely for support. She never gave indiscriminately, but familiarized herself with the appeal and the opportunity placed before her: then she gave gladly.

Mr. and Mrs. McCormick were among the early believers in D. L. Moody when he was getting started in Christian work in Chicago over 60 years ago. She

welcomed him into her circle of friends, assisted in his work from time to time, and loved his memory.

Mrs. McCormick was a woman of great ability and worldwide influence, but she was greater still in her simple faith in her Saviour and Lord, whom she served so well both personally and in her stewardship of large means.

Rev. Len G. Broughton, D. D., has resigned his charge at Grove Avenue Baptist Church, Richmond, Va., to accept the pastorate of First Baptist Church, Jacksonville, Florida.

Dr. J. D. Jones has recently been the recipient of marked expressions of respect and love upon the completion of 25 years of ministry at Richmond Hill Congregational Church, Bournemouth, England. Gatherings and celebrations by church and community circles were addressed by representatives of different denominations and societies, Lloyd George being a speaker at a dinner given by the town.

"In his 25th year Dr. J. D. Jones is at his very best," said one gentleman who has been secretary of his church throughout almost the whole period of Dr. Jones' pastorate. They are "at high water mark, with the greatest congregations, the largest membership, the highest finances, and the ripest pulpit power in the church's history."

Flashes from the Wits.

Scientists can magnify the human voice 12,000 times, but they seem unable to do a thing for **the voice of conscience.**—"Brockville (Ont.) Recorder."

For that matter, **the state of matrimony** can't endure half slave and half free.—"Jersey City Journal."

In all the theological disturbance, at least one sentiment should be a pleasantry, to wit:

Rev. William E. Barton, president of the National Council of the Congregational churches, rises and remarks: "As for **the Apostles' Creed,** what do we know about it except that the apostles got along very well without it?"

Three sharp knocks on the pulpit desk.

"Who's there?"

"The Dance."

"Who's wanted?"

"Nicholson."

"Oh, he's dead!"

"Dead? I thought he lived here."

"No, he's dead."

"Dear me, when did he die?"

"Twenty-three years ago!"

Three knocks.

"Who's there?"

"Sunday school."

"Who's wanted?"

"Nicholson."

"All right; I'm here, and very much alive."—Rev. Wm. P. Nicholson.

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Any sum, small or large, will be welcome.

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Scottish Hospital,
Tiberias, Palestine.

Dear Mr. Moody:

Through you I desire to thank the unsolicited donor of RECORD OF CHRISTIAN WORK, which reaches me by post regularly.

The back numbers are found on my shelves,—not in the wastepaper basket. It is stimulating to know what others are doing and experiencing in other parts of our Lord's vineyard. Amid the digging and watering of this hard and stony land,—so full of weeds and thorns, where little spiritual fruit is in evidence, —one's joy and faith are increased by the record of the harvest gathered in other lands.

I cherish the memory of Moody's meetings in Glasgow when I was a medical student there, and also of my visit to Northfield after his death. He, being dead, yet speaketh.

With greetings to yourself and all my fellow workers in the field, believe me to be,

Yours joyously in Christ's service,
David Watt Torrance.

OUR BOOK TABLE.

The Golden Rule in Business, by Arthur Nash. Fleming H. Revell Co., New York. 160 pages. $1.25 net.

"Golden Rule" Nash broke into the magazines a few years ago, so that many of our readers have read of him. But do they know the full story of the man and his business success?

This book supplies the information. It is a human document of unusual character and enthralling interest, telling, as it does, of something positively new in the industrial world. Talk of wonders! Here is an industrial, financial and social wonder, all the outcome of a very simple idea when that idea gripped a man and was injected into his business.

Arthur Nash is a native of Indiana, now 53 years old. The first chapter of this book tells of his home and youth. His father and mother, still living, were and are strict Seventh Day Adventists. Arthur knew nothing else but the rigid conscientiousness of this sect as he grew up, and passed through their theological school at Battle Creek, Michigan, whence he was sent as instructor to another school at Detroit. Here he came in contact with Mme. d'Arcambal, an old French lady who did a wonderful work for released prisoners. Challenged by an elder to say if Mme. d'Arcambal was saved or not, after rejecting Seventh Day teaching, young Nash punctured this hard literalism by asking the elder, "Do you think Jesus Christ can be saved?" He avoided expulsion by saying goodbye to the institution first.

This shock threw Nash into a revulsion against Christianity as he knew it, but he could not get away from reality. His marriage steadied him, and he soon found himself as the minister of a Disciple church in Ohio. Here he fell foul of the church officials by eulogizing a kind-hearted but non-religious man in a memorial sermon, and he resigned again. Soon he went into the manufacture of men's clothing.

The book now proceeds with the surprising success Mr. Nash has achieved by living and applying the Golden Rule. Here is how his total business has figured: 1918—$132,190; 1919—$525,678; 1920—$1,580,700; 1921—$2,077,559; 1922—$3,751,181.

All this story is tremendously interesting from a business and social standpoint, but the man himself is greater than his business.

The book reveals the motives and influences that have steered him through life: "three angels,"—his mother, Mme. d'Arcambal, and his wife; his God-fearing training; his understanding of the New Testament, which he knows almost by heart; his reality of brotherhood; his applications of the Golden Rule at its face value, which is the unique feature by which belief was transmuted into experience. Nothing mystical or impossible of more general occurrence; simply the conscientious effort to live the teachings and example of our Lord, summarized in one place in two sentences, which are printed in capitals:

"The fundamental thing in industrial economics, as well as in all phases of human relationships, is to adjust all conditions so as to develop human beings of full stature, throbbing with that more abundant life which the Christ came that we might have.

"In other words, ability, energy and wealth should be devoted to the development of men and women. If our institutions are built on this philosophy, we may rest assured they are on a solid foundation, and will withstand all storms."

Prayer.

Prayer Life of Jesus (The), by M. E. Dodd, pastor First Baptist Church, Shreveport, La. George H. Doran Co., New York. 173 pages. $1.50 net.

Addresses given at various conferences and assemblies, dealing not so much with the doctrinal details of prayer as with the experiences of our Lord himself in prayer. After a preliminary view of his place, posture, approach, and length in prayer, Dr. Dodd examines the record of our Lord's prayer life as king, servant, man and God's Son. Exposition is warmed up with personal and other anecdotes which indicate that the author is himself a man of prayer.

To Start the Day, by John Timothy Stone. Fleming H. Revell Co., New York. 194 pages. $1.50 net.

A thought, growing out of a text which follows it, and then a stanza from a hymn or religious poem, for every day in the year. Keep a copy on your bureau!

A New Message, Well Told.

A Friend at Court, by Leon Stern and Elizabeth Stern. Macmillan Co., New York. 335 pages. $2.

A volume that will take rank along with "Twice-Born Men" and others of its type, except that here the matter is not spiritual rebirth, but the remaking of lives and homes in the way of the law.

Some twenty "cases" that have passed through the newer courts of social justice are related: broken marriages and homes, neglected and misdirected children, boys and girls gone wrong, and other tragedies of the unfortunate classes in the underworld.

There are three or four leading characters who give continuity, yes, sympathetic coöperation to the story. Probation officer Mary Ellen Wright is the chief. Then there are the fine old judge of the court, and Dr. Loring, medical officer and psychiatrist of the court, and Lillian Kelley, the interviewer who took down the first record of a new case, and Charles Dixon, head of the boys' detention home, and later chief probation officer: all persons of noble purpose and true insight in dealing with broken lives and sordid living. A touch of romance is furnished by the growing love story of Mary Ellen and Charles Dixon, which, like many of the cases, ended happily.

The book, then, is an exposition of the good work done by those who are pioneering in probation and social service in the courts, who open the doors from the office or the court not into prison but back into life. As such, it has its appeal to all citizens, and especially to the advocate and student of social reform and readjustment.

"Probation is a flowering of justice."

As to Young Men.

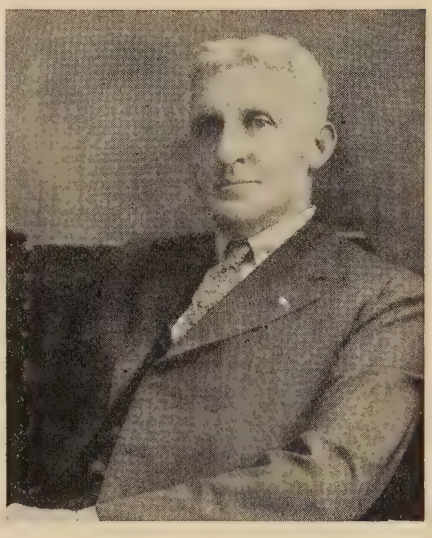
Two books of outstanding worth have come from Association Press, New York.

Confronting Young Men with the Living Christ, by John R. Mott. 203 pages. $1.50.

What a strong, meaningful title!

For years the Y has been awakening fear in the minds and hearts of its best friends that it was losing its first love and becoming materialized as a result of the immense expansion of athletic, educational and other branches compared with its religious work. The leaders at last took notice, and instituted a countrywide campaign under the leadership of Dr. Mott to restore the spiritual standing and influence of the Y to its proper primacy.

Eight addresses delivered by Dr. Mott in that crusade are reproduced in this book. They represent him at his best, with his oldtime power and evangelical directness. We do not see how the fiercest critic could ask for a more honest and thorough treatment of the situation. Every word, whether of analysis or exhortation, affecting individual or institutional life and work, rings true. A great occasion is met with the only adequate solution and with masterly strategy.



"Golden Rule" Nash.

The book is of larger than mere Association interest in that it compasses the problem of young men and religion in all aspects. Pastors, day and Sunday school teachers and parents will find penetrating suggestions to help them in their own peculiar relations with young people.

At the last meeting Dr. Mott had with Sir George Williams, then a feeble old man, the latter asked him:

"Mr. Mott, are you ever alone with a man that you do not talk to him about Jesus Christ?"

That is the key to the book!

A Young Man's View of the Ministry, by S. M. Shoemaker. 86 pages. $1.25.

The wholesome and knowing personality who expressed himself a year ago in that golden book, "Realizing Religion," comes forward now with an equally valuable contribution on the Christian ministry. It is heart-to-heart talk by a young man only six years out of college, but who has a genuine Christian experience, and also the rare gift of expressing himself clearly and agreeably.

We believe many a youth might be directed, humanly speaking, into the noblest of all callings if this book were placed in his hands. Chapters discuss the minister's work, message, call, need, reward, and an appeal based upon one's choice of his life work according to the will of God clinches the whole matter.

Regarding the Bible.

Authenticity of the Holy Scriptures (The): A Brief Survey of the Problems of Biblical Criticism, by H. E. Dana, professor of the Greek New Testament in the Southwestern Baptist Theological Seminary. George H. Doran Co., New York. 93 pages. $1 net.

By authenticity the author means the validity of the Holy Scriptures as viewed in the light of their historical origin. He first shows the elements and the issues involved in the problem, and then devotes chapters to the relation of the Bible to history, science and experience.

Prof. Dana is thoroughly posted on his subject, and writes clearly and understandingly. The conservative viewpoint is thus ably set forth, and reaches a high culmination in the last chapter, which argues for the necessity of revelation from God based upon the fact of God and the fact of man's moral and religious nature.

Inspiration: A Study of Divine Influence and Authority in the Holy Scriptures, by Nolan R. Best, editor "The Interior." Fleming H. Revell Co., New York. 160 pages. $1.25 net.

Mr. Best champions liberalism within orthodoxy. The divided opinions on the reliability of the Bible within the Presbyterian church moved him to tackle this debatable subject. His manner toward conservatives is courteous and irenical, but hard-hitting.

The 13 chapters cover as many aspects of the subject, all based upon the Bible itself, it is claimed, except in the last chapter, where the author magnifies the declarations of the Westminster Confession of Faith. No student can fail to get stimulus from this new and virile treatment of the subject.

For ourselves, the writer takes the ground that all that is revealed about inspiration is in the one brief statement, "All scripture is God-breathed, etc." We know nothing about the process or other details of it, any more than we do of the filling with the Spirit or the new birth. Most talk about inspiration is beside the point.—F.

System of Christian Evidences (A), by Leander S. Keyser. Lutheran Library Board, Burlington, Iowa. 253 pages. $1.75.

A textbook of most excellent arrangement, printing, and binding. Its price is also noticeably reasonable, as books go nowadays. It is scarcely an attractive piece of reading because of the elaborate scheme of division and subdivision which is a part of its excellence as a textbook.

It is quite complete, proceeding from definitions through various forms of proof and an aggressive discussion of infidelity.

The thesis of the book is "The Bible A Special Divine Revelation." There is a full discussion of doubters and of doubts.

The position of the book is entirely conservative, and indeed the arguments and their presentation are familiar to men who graduated from Christian schools thirty and forty years ago. This constitutes, we believe, a weakness, for the present day student would be more effectively approached in some other way.

However, this is not to say that the book is antiquated. On the contrary, there is every evidence of the full equipment of the writer for his task, and of his knowledge of the great field of the literature of his subject.

A valuable feature of the volume is its bibliography. Full notes and a good index also add to its worth.—W. O. S.

Biblical Themes.

Christian Ways of Salvation, by George W. Richards. Macmillan Co., New York. 332 pages. $2.50.

This noteworthy book is an expansion of lectures delivered before the Auburn Theological Seminary. The author will be recognized as the professor of Church History in the Seminary of the Reformed Church at Lancaster, Pa.

The subject discussed is really soteriology, but it is presented not from the standpoint of a systematic theologian, but of a church historian. At the same time, it is not precisely a history of that doctrine. It is rather a presentation, as the title implies, of the various ways of salvation that have been advocated among men, arranged in the order of their appearance. They include pre-Christian as well as Christian ways of salvation. Very suggestive are the discussions of some of these, which are classified as the way of Jesus, the ways of the apostles, of the ancient Catholic church, of the Orthodox church, of the Roman church, etc.

While the treatment is not formally theological, yet the author is a theologian and shows the keenest and truest of insight into the problems involved. He perceives and states with perfect clearness that within Christianity itself near the beginning two distinct ways of salvation were advanced, and these, in one form or another, have divided Christians ever since. The one gives preëminence to the will of man, obedience to law, and salvation as a reward of merit. The other depends wholly upon divine grace, appropriated by faith, and accepts salvation as a free gift, and not as a reward. In his "Conclusions" he is sure that today, as always, "the response of a man to the love of God in Christ is faith,—faith working in love. The saving power of God must forever be appropriated by faith and applied in love. Faith cannot be begotten by reason, or compelled by authority, but must be born of the Spirit in

the heart. Faith cometh by hearing, and hearing by the word of God."

His practical interest in the proper presentation for modern times of the way of salvation is seen in his illuminating discussion of the Confession of Faith tentatively presented to the General Assembly of the United Free Church of Scotland, May, 1921.

The style of the book is delightful, presenting a rare combination of strength, energy, and clarity.

Just because of the excellence of this book, the scholarship of its author, and the reputation of the press from which it comes, it is somewhat startling to find the distinguished Princeton scholar referred to as Professor J. G. MACHEM, and that the apostle PETER gave the decision recorded in Acts 15. 19.—W. O. S.

Coming King (The), by William Evans. Fleming H. Revell Co., New York. 244 pages. $1.50 net.

The theme of the book is "The World's Next Great Crisis." Dr. Evans appeals to the general feeling of unrest and uncertainty as an indication that a crisis is pending, an "undefinable yearning that is much like a worldwide hunger." This crisis he believes is to be the coming of the King. "The certainty of the crisis" he proves by the teaching of the Scriptures. This leads him into the theme of the second coming, and in great detail he elaborates "the program," or order of events. In this he takes the view generally adopted by premillenarians. There will be a secret coming for the elect, then the rapture and the great tribulation upon earth, which the church will avoid, the restoration of the Jews to their own land, the millennium and the conversion of the Jews, then at the close the great white throne and the judgment, followed by the new heaven and the new earth.

The latter part of the book is taken up largely with arguments against objections, especially those raised by post-millennialists. In places his argument is strong, but it is vitiated oftentimes by a failing rightly to present his opponents' views. The claim is made that Calvin was a premillennialist. This is more easily asserted than proved.

Dr. Evans has produced a good handbook on the second coming. Anyone desiring a clear presentation of the premillenarian view will find it in this book, together with the principal arguments against post-millenarians.—S. C. H.

Credo: Essays in Constructive Theology, by F. W. Aveling. Pilgrim Press, Boston. 215 pages. $2.

There is a freshness of attack and treatment in this book that makes it a treat to read.

The author is an English Congregationalist minister, who shows strong teaching ability. An advertisement mentions other books by him on the French Revolution, French grammar, light and heat, Greek syntax, free trade, and a "Classic Birthday Book" that notes "the birthdays of celebrities, with 1464 appropriate quotations in Latin, French, Greek and German, with an English translation." Evidently a genius in his way!

"We have had much negative theology of late," he says, "and have destroyed much that needed to be destroyed. This book is a humble attempt at something positive."

So he starts with "Is There A God?" and you are immediately swept along on a flood of sound, condensed argument. Miracles, immortality, Jesus Christ, the atonement, the future punishment of the unrepentant, evolution, the Old Testament, and the mystery of pain are dealt with in separate chapters. Mr. Aveling accepts certain results of higher criticism, but not with shut eyes and open mouth. He holds that Jesus of Nazareth is Son of God and born of the virgin Mary. He holds out hope of salvation to the unrepentant in the ages to come, provided they repent then. The chapter on evolution is chiefly concerned in damning it of not working according to program.

A bright mind naturally arrives at some convictions different from the general run, but the matter of this book evidences a background of sincere reverence and faith in the essence of Christianity.

Deeper Voice (The), by Annie Steger Winston. George H. Doran Co., New York. 134 pages. $1.25 net.

William James in the second volume of his "Letters" writes: "My personal position is simple. I have no living sense of commerce with God. I envy those who have, for I know the addition of such a sense would help me immensely. Yet there is *something in me* (italics his,) which *makes response* when I hear utterances made from that lead by others. I recognize the deeper voice. Something tells me, *'Thither lies truth!'*"

Those who are eagerly listening in the silence of their own hearts to hear that deeper voice, believing, like Mr. James, that "because they need it, it must be true" that God does not leave himself without a witness, will be grateful for the spiritual help which a thoughtful reading of the little book before us will yield. "The way to a trust in God which is sole antidote for that distrust of life which has fallen upon men" is still the strait and narrow one,—"In Jesus Christ, and in him alone, is the reassurance we need." Not rationalism, not mere intellectualism, not the vagaries of the various cults of our time, can solve the perplexities and quiet the unrest of a bewildered humanity. The gateway to the true search for God is in the childlike spirit.

As we read these thoughtful, serious, convincing chapters we realize how inade-

quately we have understood the saying of Christ, "Verily I say unto you, Whoever shall not receive the kingdom of God as a little child, he shall not enter therein." The analysis of the child spirit is given by the author with an unusual insight and skill. Her illustrations are peculiarly illuminating, and her interpretation of the nature of the child not theoretical, but the result of a sympathetic study of children of an almost ideal type.

The author's discussion of the meaning of faith is of special timeliness in these days of controversy. It helps to clear the air. With a full appreciation of the alarming conditions which prevail in the arena of thought and of action, she has no place for pessimism. The following passage will be read with comfort by those who are fearful and of little faith:

"It takes no prophet to foresee, as a consequence of the troubled days that have come upon the world, a revulsion toward a Christianity at once simpler and more profound, more mystical and more personal: a Christianity permeated with the consciousness of a Power whose ways are past finding out, transcending all but an implicit trust: a Christianity which is first of all, and essentially, a relation between God and the individual human soul: that authentic, dynamic Christianity the very greatness of which makes its inalienable first condition becoming as a little child."

Miss Winston is the daughter of Prof. Charles H. Winston of the University of Richmond. Her writings are characterized by dignity, and charm, and the richness of a mind widely conversant with the best in literature. The spiritual insight which they exhibit is their highest merit.—L. M. N.

Eucharist in St. Paul (The), by Stuart L. Tyson. Macmillan Co., New York. 62 pages. 75 cents.

To your reviewer, this seems to be a most commendable little book.

It is intended for the layman, but it is not to be inferred from that fact that it is a shoddy production. On the contrary, its workmanship is strikingly excellent. It is well nigh a model of clear, brief and accurate statement, written with a liveliness which makes it easy and pleasant to read. It also constantly suggests the background of thorough scholarship.

The conclusions announced are conservative, but are not sacramentarian.—W. O. S.

Mystical Quest of Christ (The), by Robert T. Horton. George H. Doran Co., New York. 317 pages. $3 net.

The relation between the soul and Christ is a distinctive mystical experience, and it is specific in this sense, that this relation works out in a certain practice of life and a certain development of character. This concrete effect of true Christian mysticism is the subject of this book.

Every one who by faith in Christ is born of the Spirit knows the indisputable inrush of God into the soul, and the resulting confidence and effectiveness of the religious life.

The three main divisions of the book have titles that broadly suggest the treatment,—"The Rule of Life," which is to be Christlike, and is worked out in relation to the various callings in life, business, the ministry, the drama, etc.; "The Christian Decalogue," which shows that love, fulfilling the old law, relates itself perfectly to the complex situations which arise in the world we now live in; and "The Method," which seeks to answer the question, How can we become and continue Christlike, and so exercise love? This practical inquiry Dr. Horton considers in relation to meditation, autosuggestion, habituation, association, and mysticism. In the person and character of Christ, combined with his teaching, there is a moral and spiritual power which meets the need.—T. C.

Source Book for the Study of the Teaching of Jesus in its Historical Relationships (A), by Ernest DeWitt Burton. University of Chicago Press, Chicago. 277 pages. $2.

In common with several other volumes which have lately appeared on Biblical study, this carefully-wrought book by the new president of the University of Chicago deals primarily with the Jewish literature of the New Testament period, both Palestinian and non-Palestinian, valuable as affording direct evidence of the ideas prevalent in our Lord's day. As we have no fifth Gospel arrived at by a process of literary criticism, it is wisest to ask first what do the (four) Gospels represent to be the thought of Jesus, and what thought of Jesus lay behind them?

Dr. Burton has prepared this manual as a concise instrument, for the use of real students, for the original study of the source materials bearing upon the teaching of our Lord. The ultimate motive for such study, however scientific it may be, "is the discovery for ourselves and others of the principles on which human life can best be lived." This in turn, it is held, demands a sympathetic and intelligent attitude toward the problems with which Jesus and the early church dealt: unless, for example, we understand the position of the legalist, whom both Jesus and Paul opposed, we shall not understand Jesus.

Success in this study calls for the cultivation of a sense for fact and intellectual honesty,—an honesty with ourselves which does not apply harshness towards others who do not agree with us.

The book is divided into five main sections, dealing with the presuppositions and basal elements of Jesus' teaching, personal religion and ethics, the kingdom of God, Jesus (his origin, personal religion, claims

upon men, and other marks, views, or messages), and the future.

Dr. Burton's standpoint is that of moderate (not radical) criticism, and his spirit is frankly progressive to a degree, yet his aim is to approach, if possible, a step nearer the mind of Jesus than the Gospels as they stand carry us. The bulk of the book consists of Gospel passages translated into modern English. The author avoids a dogmatic tone, and lets the sources speak for themselves. He has done his work conscientiously, and added a valuable volume to Biblical theology.—C. A. S. D.

What Is A Christian? by James E. Clarke. Advance Publishing Co., Nashville, Tenn. 80 pages. 75 and 50 cents.

This little book will prove quite useful to pastors instructing communicant classes, for it seeks to describe rather than explain the Christian life. It is particularly free from doctrinal discussions and theological terms, and is written in a style and language that any one can comprehend. It is really, as the author plans it, a primer in the Christian life, and ought to help many young Christians into a fuller and truer realization of what serving and following Christ mean.—J. H. C.

Various Subjects.

Cave Boys, by H. M. Burr. Association Press, New York. 200 pages, illustrated. $1.75.

Page Mr. Bryan! This book will tell him how his alleged ancestors lived soon after they began to stand on their hind feet.

The book is advertised as "fascinating and thrilling tales of prehistoric boys." The author certainly has a vivid imagination which can build something on nothing, for we know about as much of our ancestors of "25,000 years ago" as we do of our descendants 25,000 years hence. However, these stories must take, or they would not be printed.

Some artist lets his imagination loose upon weird decorations and illustrations.

Economic Imperialism, by Achille Viallate. Macmillan Co., New York. 180 pages. $2.

A few years before the war an Italian historian published the results of his investigations of 285 wars. The cause of 258 of these, he stated, was economic; of the other 27 the cause was religious.

Viallate's book plainly points out the economic causes of the late war in the settled policy of European rivals to secure for themselves an ever larger share of the world's undeveloped raw resources. To accomplish this they planted colonies, took possession of spheres of interest, and locked out their competitors by protective barriers. Did the war teach the world the lesson of economic interdependence and consequent coöperation? No! According to Viallate nothing but worldwide free trade will do it.

"Worldwide free trade is perhaps too ideal an aim, but the adoption of a general policy of moderate protection would facilitate the development of an ever closer community of interests between nations, and would eliminate a cause of serious disagreements between them."

This work, a fruit of the Institute of Politics carried on at Williams College, deserves wide and careful reading.—F. L. D.

Ethics of Capitalism (The), by Judson G. Rosebush. Association Press, New York. 210 pages. $1.50.

The Introduction is an autobiographical note which tells us that the author was born a poor boy, who got to college, became a professor of Economics, married the only daughter of a leading paper manufacturer and banker of Wisconsin, and upon his father-in-law's death had to take over his great business responsibilities. For twelve years he has been actively engrossed in big business,—paper mills, timber companies, water power companies, banks, and a cattle ranch. He has not lost his religion, but for many years has been superintendent of the Methodist Sunday school in his city, a prominent Y man, a trustee on two college boards.

This is the background of his discussion of the economic and sociological aspects of the industrial situation today.

His accomplished and readable presentation of his views may be summarized in a few sentences:

Freedom is the right to do those things that are socially desirable;

This requires a new spirit in both capital and labor;

This spiritualizing of the world must rest upon the church universal.

Friendship Indispensable (The), by Charles E. Jefferson. Macmillan Co., New York. 88 pages. 75 cents.

A delightful brochure giving Dr. Jefferson's reflections upon the relations between England and America, growing out of his English visit and ministry of last year. He is sympathetic with England, and sees her beauty and strength in many directions, but he does not lose his balance. His last chapter insists upon the church entering boldly into the realm of international life and claiming it for Christ, as its supreme duty.

Parties and Stunts Around the Year, compiled and revised by Era Betzner. Womans Press, New York. 94 pages. $1.

Seventeen "Parties," 19 "Stunts," and 16 "Games for Getting Partners" constitute the contents of this book. Each is adequately described as to invitations, decorations, program, refreshments, etc., to enable a hostess to pull off an event successfully.

Romance of Right Living (The), by Amos R. Wells. Fleming H. Revell Co., New York. 190 pages. $1.50 net.

Forty short chapters illustrate interestingly the joyous and adventurous side of Christianity. Everyday life should shine with the splendor of Christian optimism. Dr. Wells challenges you to read this book if you do not believe that right living is all poetry and romance.

White Fields of Japan (The), by Lois Johnson Erickson. Presbyterian Committee of Publication, Richmond, Va. 207 pages, illustrated.

A most graphic account of the work of the Southern Presbyterian mission in Japan from 1885 to the present time.

The material is given in short, readable sections. The pictures are excellent, including a pretty colored frontispiece showing five Japanese children. Questions or suggestions for further use are given on each chapter. A pageant 20 pages long represents a farewell meeting for missionaries returning on furlough from Japan. Finally, "A Last Word" clinches the human interest so marked throughout the book by asking the reader to do his part in getting the little book before the whole church.

Short History of Our Religion (A), by D. C. Somervell. Macmillan Co., New York. 347 pages. $1.75.

Written primarily for boys in the great English boarding schools, this book has one part, the fourth and last, devoted to the religious history of the British Isles since the Reformation. Part I treats of the Preparation for Christianity, Part II of the First Four Centuries of Christianity, and Part III of the Medieval Church and the Reformation.

The book is more than a mere manual. It is a grounding for subsequent and more mature study of the subject. Particularly interesting is the statement of the differing spirit of the religious leaders of Israel from that of the leaders of ancient Greece, and the significance of the great leaders in early Christian times, and since.—F. L. D.

Spiritual Reconstruction of the World (The) by Joel Baer Lehman. Bethany Press, St. Louis, Mo. 246 pages.

The author believes that Christianity as at present divided cannot conquer the world. The misunderstanding between science and religion is to blame. By getting a clear conception of the place of revelation in human affairs he thinks he can solve all our troubles.

So he proceeds with a canny, conservative interpretation of the early pages of the Bible, and later comes to the mission and program of Christianity. His views are then applied to education, man-made instincts, criminal jurisprudence, penology, politics, denominationalism, the war spirit, reform and social service, and other current problems.

Conflict (The), by Elizabeth Knauss. Bible Institute of Los Angeles, Cal. 225 pages. $1.25.

Fiction based upon composite facts, showing the woeful spiritual condition of individuals and churches today as viewed by a Fundamentalist, and presenting the argument for an infallible Bible: the whole sweetened by a love story.

ALSO RECEIVED.

Principles of Interpretation, by James H. Todd. Bible Institute Colportage Association, Chicago. 62 pages. 30 cents.

Mr. Todd is a competent and reliable teacher, and gathers into this booklet the cream of the principles of Biblical interpretation accepted in conservative schools of thought. We heartily commend it as being a compendium of matters that every Bible student should at least test for himself.

What Are the Fundamentals? by W. H. P. Faunce. Pilgrim Press, Boston. 20 pages.

Reprint of an article in the "World's Work," supporting evolution, attacking the fundamentalists. The latter repudiate the article as confused, if not false to facts.

Christianity and Industry.

Two more pamphlets in this series, published by George H. Doran Co., New York.

No. 9. The Economic Order: What Is It? What Is It Worth? by John H. Gray, professor of Economics, Carleton College. 52 pages. 10 cents net.

The evils of the present industrial system must be remedied. The church should claim for the working classes an opportunity to share in the things of the soul and spirit, seeing, moreover, that their bodies are not so treated as to destroy the soul.

No. 10. Why Not Try Christianity? by Samuel Zane Batten, chairman Social Service Commission, Northern Baptist Convention. 57 pages. 15 cents net.

It will not do to say that Christianity has never been really tried, Graham Wallas replies, for "If a religion which has existed for two thousand years, and has been officially held by most powerful nations in the world for fifteen hundred years, has not been tried, it has failed!" Dr. Batten makes a strong Biblical plea for individual loyalty to Christ working out into all life.

LATEST BOOKS RECEIVED.

Living with Our Children, by Clara D. Pierson. E. P. Dutton & Co., New York. 239 pages. $2.

Magic Gift (The), by Nannie Lee Frayser. Pilgrim Press, Boston. 30 pages. 50 cents.

Manuscript of Youth (The), by Diana Patrick. E. P. Dutton & Co., New York. 344 pages. $2.

Religious Philosophy, by Lewis Guy Rohrbaugh. George H. Doran Co., New York. 183 pages. $1.60 net.

Self-Healing by Auto Suggestion, translated from the French by A. Dolonne. E. P. Dutton & Co., New York. 111 pages. $1.50.

Soul of a Woman (The), by Gina Lombroso. E. P. Dutton & Co., New York. 269 pages. $2.50.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order, or by currency. Do not send stamps.

GREAT MEN AND WOMEN OF THE BIBLE.

International Sunday School Lessons.

September 2. Paul the Apostle.

Acts 22. 3-10; Philippians 3. 7-14.

Once again we have a subject so large that the teacher must give careful preparation to his outline and compress his matter within the time allowed in class.

Paul's life divides at his conversion. The change was so momentous as to be a religious turning point in human history.

Before conversion: what Paul was.

Acts 22. 3, Philippians 3. 4-6, and other autobiographical references shed light upon Paul's pedigree, nationality, education, piety. He was a choice, if not the choicest flower of Judaism. He had prospects of a splendid career as a rabbi.

His zeal for God brought him into conflict with Christianity. His motive in persecuting the church was not cruelty, but religious conviction. It was this zeal that urged him afield in his campaign of persecution, that led up to his conversion on the Damascus Road.

Conversion and commission.

A story that is told three times in the Bible must be important. We have three accounts of Paul's conversion, and the teacher should read all three: Acts 9. 1-22; 22. 3-16; and 26. 9-18.

What happened?

The living and glorified Jesus of Nazareth, clothed in shekinah glory, stopped Paul, and spoke to him. Paul was perfectly conscious of what happened. He saw the light, he heard the voice, he asked questions, he obeyed.

The reality of the experience was evidenced by the tranformation in his life and thought. The persecutor became a preacher of the gospel. The Jewish bigot became a Christian apologist. The most dangerous enemy of the church became its foremost champion. The whole direction of his life was changed in an instant. His zeal and loyalty found a new object. Christ Jesus became his all in all.

Paul's two questions furnish the key to his subsequent career. "Who art thou, Lord?"—knowing Christ. "What wilt thou have me to do?"—obeying Christ.

After conversion: what Paul became.

Philippians 3. 7-14 shows the complete reversal of values after Paul met Christ, and tells of his new, forward-looking aims and ambitions. The passage gives a glimpse into his heart. How these new purposes were realized in his life is disclosed in Acts.

By citizenship and culture Paul was specially fitted to be an apostle to Gentiles. Had it not been for a man of his training and culture, would Christianity (humanly speaking,) have crossed thus early into Europe and impressed itself upon Western civilization? We Westerners have Paul to thank for our Christian heritage.

His rabbinical training, illuminated and added to by divine revelation, qualified him as a theologian and author of epistles. We have Paul to thank, again, for our knowledge of individual salvation and church truth. Our Lord could not himself explain the full meaning of his death and resurrection. Paul was the Spirit's chosen vessel to convey the great truths of redemption, of the calling and destiny of the church.

And a survey of his life must not omit the great ability he manifested in the organization of churches. What tireless energy! What sacrificial service! What a glorious fight! What unwavering faith!

September 9. John Mark.

Acts 12. 12, 25 to 13. 5; 15. 36-40; 2 Timothy 4. 11.

The lesson title gives no hint as to John Mark's character or service. The fact is, we have to assume that the few Scripture notices of Mark, or John Mark, refer to the same person; and even then only limited information is available.

His prominence was attained not through personal greatness, but because his name is linked with three great men. 2 Timothy 4. 11 suggests the key to his career: "He is useful to me for ministering," wrote Paul; "of great use in helping me" (Moffatt). He was a useful helper.

Scripture references.

The first mention of Mark connects him with Peter, Acts 12. 12. The believers had met at his mother's house in Jerusalem to pray for Peter. Upon his miraculous release Peter called there before leaving the city. Mark, then, had a Christian mother, a Christian home, and Christian associations. Barnabas was his cousin or uncle, Colossians 4. 10.

The next mention of him connects him with Barnabas and Paul, Acts 12. 25. These leaders had brought famine relief from Antioch for the Jerusalem believers (11. 27-30), and upon their return to Antioch they took Mark with them. When presently they were sent forth on their first missionary journey, Mark was their attendant or assistant (13. 5). He was with them throughout the Cyprus campaign, but after they crossed to Asia Minor he left the party and returned to Jerusalem. No reason for this is given, and guesswork is unprofitable. But Mark's action displeased

Paul, for he refused to take him along on the second tour (15. 36-40). It created a sharp issue between Barnabas and Paul, and resulted in their separation. Barnabas and Mark went to Cyprus, and are met no more in Acts. Was Mark worth this row?

Colossians 4. 10 and Philemon 24 suggest a happy sequel to this separation, for ten years later Mark is back with Paul among other younger associates during Paul's first imprisonment at Rome. Again it must be left to one's imagination to say how Paul's confidence was regained. Mark must have made good when Barnabas gave him the second chance. 2 Timothy 4. 11 has reference to Paul's second imprisonment at Rome.

One more reference, 1 Peter 5. 13: "Your sister church in Babylon, elect like yourselves, salutes you. So does my son Mark." Does Peter mean that Mark is a dear young companion? or his son in the faith?

The Gospel according to Mark.

The second Gospel contains no hint of authorship, but tradition assigns it to Mark. Some references in the writings of the Church Fathers say that Mark was Peter's interpreter or assistant, and so the view is held that Mark set down in writing such material about our Lord's life as he gathered from Peter's preaching and teaching,—for there are traces of an eye-witness in many of the narratives,—and from his own contact with other Christian sources. The unnamed young man of Mark 14. 51, 52 is then thought to be Mark himself.

Because of its brevity and vividness it is often recommended as the best Gospel to read first for a picture of Christ as he lived among men, subject to the keynote of Mark 1. 1, "Jesus Christ, the Son of God, as it is written in the prophets."

This Gospel is Mark's chief claim to greatness. What sort of man, would you say, must the writer of such a monograph have been?

September 16. Luke the Beloved Physician.

Luke 1. 1-4; Acts 1. 1; 16. 9-15; Colossians 4. 14; 2 Timothy 4. 11.

Luke is mentioned by name three times in the epistles of Paul.

Colossians 4. 14 names "our beloved Dr. Luke" as being with Paul at Rome during his first imprisonment. 2 Timothy 4. 11 witnesses to his fidelity to Paul in his second imprisonment. Philemon 24 names him among Paul's fellow workers.

Visualize Luke, then, in the double capacity of physician and companion of Paul personally, and associate in his work. Colossians 4. 11 along with verse 14 implies that Luke was not a Jew.

But our knowledge of Luke is not thus limited if tradition is to be believed. For Luke was credited from the earliest times with being the author of the third Gospel and the book of Acts. Granted that, what follows? That he was a man of Greek education and culture. Scholars regard his Greek as the best in the New Testament.

Author of the third Gospel.

Turn to Luke 1. 1-4. Note the "me" of verse 3. This preface implies that Luke was not an eye-witness or minister of the Word, not a participant in the events of our Lord's life, but he talked with those who were.

"It seemed good to me . . . . to write." Why? Because he had the necessary qualification to be a historian and biographer of Christ. He had taken the trouble to "trace the course of all things accurately from the first." So "accurately" that though there are numerous historical and geographical references in Luke and Acts, never once has Luke been caught in error.

Note also his worthy design in writing. His accuracy in research and orderly writing were for the benefit of Theophilus, that he might "know the CERTAINTY" of his previous instruction, that is, have security against error in view of the many narratives extant.

Luke's accuracy and precision lay us under a corresponding obligation to cultivate the habit of exactness and thoroughness in studying the Bible, thus begetting certainty in our hearts and minds concerning the person and work of our Lord and the apostles.

Author of Acts.

As author of Acts Luke first appears at Troas in Acts 16. 10 among the "we," "us," of Paul's party on his second missionary journey. They cross into Europe and reach Philippi, where the "us" of verse 17 is the last personal reference until 20. 5. Did Luke remain in Philippi during the seven-year interval, and join Paul again on his return to Jerusalem from his second tour (21. 18)? Another silent interval, then at 27. 1 Luke is with Paul on the voyage to Rome, which is reached in 28. 16.

So Luke writes Acts largely from personal experience, thus adding a new element of certainty and accuracy to his other qualifications.

Read through the Gospel and Acts, and say what sort of a person you think the writer must have been, from what he says and the way he says it.

September 23. Timothy, A Good Minister of Jesus Christ.

Acts 16. 1-3; Philippians 2. 19-22; 2 Timothy 1. 1-6; 3. 14, 15.

Timothy is prominent in the New Testament, being named some 24 times in Acts

and Paul's epistles, but he was hardly a "great" man. His chief credit is that Paul loved him with a fatherly love, and was comforted and helped by Timothy's love and companionship in return.

Notice the terms of personal endearment and interest in the lesson passages. Moffatt punctuates 2 Timothy 1. 3-5 differently from the other versions, so that he reads:

". . . . I mention you constantly in my prayers. When I recall the tears you shed when we parted, I long by night and day to see you again. That would fill me with joy . . . ."

What a rare privilege to occupy such a place in the great apostle's love and prayers!

Timothy was a convert of Paul's, and both his mother Eunice and his grandmother Lois were believers. They lived at Lystra. Timothy never backslid from early home influences, for when Paul made inquiries about him the brethren even in a neighboring town testified to his good reputation. This implies that he identified himself with his fellow Christians. What sort of a young man would be "well reported of" in your church today?

Paul not only led Timothy to Christ, but also led him into the ministry, and assisted in his ordination. Timothy joined Paul's party, and remained with him to the end, except as Paul assigned him to the oversight of churches or to other duties. The teacher should read Acts 16 to 28 and the two epistles to get all that is known about Timothy, and to visualize him as Paul saw him.

As a Christian worker he showed earnestness and faithfulness under Paul's tutelage, but Paul's repeated exhortations to courage imply either that Timothy was not a forceful, independent character in himself, or else that he faced unusually trying conditions. The two epistles are personal letters containing rules of conduct, suggestions for guidance and discipline in church affairs, advice against errors and false teachers who were already invading the church, and other matters in which the experienced apostle gave counsel to the younger associate in whose life and labors he was so profoundly interested. The second letter is Paul's latest known message, written shortly before his martyrdom.

September 30. Review.

The fourteen men and women covered in the surveys of this quarter may be arranged in groups for further rapid review.

Two were unique personages: John the Baptist, herald of the coming Messiah, and Stephen, first martyr and witness of the Lord in glory.

Four were women: Mary the mother of Jesus, who of course is in a class by herself; Mary Magdalene, full of her gratitude and love; Martha and Mary, noted specially for service and communion respectively.

Three were members of the original apostolic band: Peter, the leader; John, whom Jesus loved best of all; Matthew, a business man who left all for Jesus.

Paul and four fellow workers remain: Barnabas the great-hearted, always doing something nice for others; John Mark, the useful helper; Luke, the beloved physician and faithful companion; Timothy, specially beloved of Paul.

SELECTED THOUGHTS FOR THE QUIET HOUR.

(*Learn a Text a Day.*)

SEPTEMBER, 1923.

SATURDAY, 1st. *The Lord shall preserve thy going out and thy coming in. Psalm 121. 8.*

True religion is to be sensible of God's presence in the midst of life's common duties, going out and coming in.

SUNDAY, 2nd. *If Christ be not risen, then is our preaching vain, and your faith is also vain. 1 Corinthians 15. 14.*

Do not let us think of the resurrection of Christ as having been accomplished at a merely historical point of time; let us rather think of it as the light of every Sunday morning!—Joseph Parker.

MONDAY, 3rd. *This is the work of God, that ye believe on him whom he hath sent. John 6. 29.*

The life of peace, of patience, of simplicity, of purity, of hope, of love,—the holy life,—it is the gift, the ever-present gift of God; and it is given through faith in his blessed Son.—H. C. G. Moule.

TUESDAY, 4th. *O how love I thy law! It is my meditation all the day. Psalm 119. 97.*

Meditation retains what hearing lightly loses. Truth is mostly lost because it is heard only, and not retained. We want the

truth graven upon us, we want the name and the message and the word of Jesus our Master wrought thus into us.—Mark Guy Pearse.

WEDNESDAY, 5th. *The law of the Lord is perfect, converting the soul. Psalm 19. 7.*

It is perfect. The wisdom of all succeeding generations has failed to produce so condensed and complete a code of morals. No other book has stood the crucial test of being translated into diverse languages, and preserved its sweetness and purity and power. If studied and obeyed, the result is always the same,—conversion of soul.—Mrs. George C. Needham.

THURSDAY, 6th. *If thy presence go not with me, carry us not up hence! Exodus 33. 15.*

We should not seek any change unless we feel that such a change will not disturb our personal relation to God.—John A. Hutton.

FRIDAY, 7th. *If we live in the Spirit, let us also walk in the Spirit. Galatians 5. 25.*

It is, indeed, an epoch in the soul's existence as wonderful in its measure as when the Son of God became incarnate on earth, when the Holy One crosses the threshold of the heart, and makes the spirit his personal residence, sits down upon the throne of the human will, and assumes the government and control of all our being and destiny. Henceforth we may indeed walk with holy veneration and exalted hope, exultant in joy and triumph.—A. B. Simpson.

SATURDAY, 8th. *I will bless the Lord at all times; his praise shall continually be in my mouth. Psalm 34. 1.*

It is not only at the commencement of the Christian life that believers have reason for song. As long as they live they discover cause to sing in the ways of the Lord. See to it, brother, that thou blessest the Lord this day!—C. H. Spurgeon.

SUNDAY, 9th. *That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. John 17. 21.*

Without laying any undue stress on the words of Jesus in John 17, as the church exists to win the world for him it seems obvious that that unity should be in the visible church, so manifest to the world as to impress and influence the world. There are Christians still indifferent, if not hostile, to any proposals for visible unity, but they cannot read the signs of the times nor hear the call of the hour.—A. E. Garvie.

MONDAY, 10th. *In the multitude of words there wanteth not sin, but he that refraineth his lips is wise. Proverbs 10. 19.*

He is wise that has learned to speak little with others and much with himself and with God. How much might be gained for our souls if we would make a right use of this silence!—Archbishop Leighton.

TUESDAY, 11th. *They that were ready went in with him to the marriage. Matthew 25. 10.*

What joy it will be when we go in with him! It may be today!

WEDNESDAY, 12th. *Praying always with all prayer and supplication in the Spirit. Ephesians 6. 18.*

Bear witness, children of God, that you have never been able to get anything for your souls elsewhere! All the bread your soul has eaten has come down from heaven, and all the water of which it has drunk has flowed from the living Rock, Christ Jesus our Lord.—C. H. Spurgeon.

THURSDAY, 13th. *Beloved, let us love one another: for love is of God, and every one that loveth is born of God, and knoweth God. 1 John 4. 7.*

"He that loveth is born of God," therefore, let us "keep our friendships in repair"! Let us cultivate the spirit of friendship, and let the love of Christ develop it into a great love not only for our friends, but for all humanity!—Henry Drummond.

FRIDAY, 14th. *Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Zechariah 4. 6.*

The words, "Not by army, nor by power," are suggestive of a not infrequent method of God's working. Many of God's great works in these days have had their beginning in apparent weakness, in (it may be) a single man of faith and prayer.—James Stephens.

SATURDAY, 15th. *And the door was shut. Matthew 25. 10.*

Thousands surround us who ere long may face the shut door. Pray for their salvation!

SUNDAY, 16th. *And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. Ezekiel 36. 23.*

The heathen world is not confronted by a fire-baptized and holy church. God says that when he is sanctified in his people, the heathen shall then know the Lord. If we sanctify the Lord in our hearts, then the church, filled and fired with the Spirit of holiness, will sweep on to victory, and the nations go down before our shining faces, burning tongues and heaven-empowered lives!—B. Carradine.

MONDAY, 17th. *They shall mount up with wings as eagles. Isaiah 40. 31.*

You know how the eagle wings are obtained: only in one way,—by the eagle birth. You are born of God. You have the eagles' wings. You may not have known it, you may not have used them, but God can and will teach you to use them.—Andrew Murray.

TUESDAY, 18th. *When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. John 19. 26, 27.*

The last word he spake of others was for his mother.—M. L. G.

WEDNESDAY, 19th. *Remember his marvelous works that he hath done; his wonders, and the judgments of his mouth! Psalm 105. 5.*

Psalm 105 is Israel's history read in the light of God's providence. All history should be read in that light,—even our own life's history.

THURSDAY, 20th. *God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved!), and hath made us sit together in heavenly places in Christ Jesus. Ephesians 2. 4-6.*

No matter how desperate man's need, Christ can meet it and raise him to the throne of God.

FRIDAY, 21st. *Ye cannot serve God and mammon! Matthew 6. 24.*

How cunningly and persistently we attempt the impossible! In curious ways we seek to combine the spiritual and carnal, the consecrated and profane, the divine and worldly. How much easier and happier is the Christian life when complete severance is effected!—W. L. Watkinson.

SATURDAY, 22nd. *As I live, saith the Lord, I have no pleasure in the death of the wicked. Turn ye, turn ye from your evil ways, for why will ye die, O house of Israel? Ezekiel 33. 11.*

A person at a forked road must choose which way he will take. Life is full of calls to decision. God meant to make it so, for decisions form character.

SUNDAY, 23rd. *The night cometh, when no man can work. John 9. 4.*

We think our Sunday services, our prayers, our Bible reading are religion. It is not so. We do these things to help us to be religious in other things. These are the mere meals, and a workman gets no wages for taking his meals: it is for the work he does.—Henry Drummond.

MONDAY, 24th. *Walk in the Spirit, and ye shall not fulfil the lust of the flesh. Galatians 5. 16.*

Distrust not when thou findest weariness and torpor; seek the hand of thy Guide, beseeching him to draw thee till thou be enabled to run the way of God's commandments!—Bernard of Clairvaux.

TUESDAY, 25th. *He selleth all that he hath. Matthew 13. 44, 46.*

Notice one phrase, twice repeated, "He selleth all that he hath." Are we willing to give up everything so that we may gain the hidden treasure and the pearl of great price?—M. L. G.

WEDNESDAY, 26th. *Sanctify them through thy truth! Thy word is truth.—John 17. 17.*

Christ prays this for us. Shall we gladden him in heaven by allowing the prayer to be answered?—B. Carradine.

THURSDAY, 27th. *How precious also are thy thoughts unto me, O God! How great is the sum of them! Psalm 139. 17.*

Say not, my soul, From whence
Can God relieve my care?
Remember that Omnipotence
Has servants everywhere!
God's methods are sublime,
His ways profoundly kind;
God never is before his time,
And never is behind!

FRIDAY, 28th. *Lest coming suddenly he find you sleeping. Mark 13. 36.*

Suddenly! Suddenly! May we ever remember that he promises a surprise!

SATURDAY, 29th. *The Lord direct your hearts into the love of God, and into the patient waiting for Christ! 2 Thessalonians 3. 5.*

A heart on fire with the love of God is the greatest created power in the universe. —Lyman Beecher.

SUNDAY, 30th. *That now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God. Ephesians 3. 10.*

It is humbling from one aspect to think how every other institution can in some respects excel the attractiveness of the church. Do not judge the measure or the influence of spiritual subjects by the space within which the Christian church has contracted itself! In the Christian church should be eloquence that makes the theater an object of contempt. In the church should be prayer which turns the mimic agony of actors into an offence and a blasphemy. In the church should be music that leaves all other music behind it, panting in weakness and waving acknowledgment of defeat.—Joseph Parker.

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

Lessons from the Psalms: The Singing Psalm.

Psalm 96. September 2.

No words of entreaty or admonition could touch my heart, said a man, until I heard my dear wife after her conversion as she poured forth in song her love for her Redeemer, and her faith and trust in him.

Countless instances could be given where song carried the gospel into hearts closed against all other influences. And now abideth preaching, teaching and praise, but the greatest of these is praise!

* * * * *

A Scotch clergyman said: "It was Sankey's sweet singing that melted the hearts of the people and made the open door for Mr. Moody's matchless Bible expositions. None can reproduce those expositions, but all Scotland for years to come will sing Sankey's songs."

"For myself," says another minister, "I should feel utterly lost and without sword or trowel for the building and defence of the walls of Zion if I were deprived of the armory and kit of hymns which God has given the church to profit withal."

* * * * *

Every revival of religion has been marked by a revival of song. Every decadence of piety has been marked by a decadence of singing.

When the godly mother of the Wesleys lay dying she said to her weeping children:

"My children, as soon as my spirit is released, sing a song of praise to God!"

It has been said that the walls of Methodism would never have gone up so fast had they not been built to music.

* * * * *

After the singing of the hymn, "When I Survey," by a certain congregation the pastor slowly read again, "Demands my soul, my life, my all," adding:

"Well, I am surprised to hear you sing that! Do you know that altogether you only put fifteen shillings into the collection box this morning?"

We cannot give God the glory due unto his name by offering him the smallest coin in a bulging pocket-book.

Different Forms of Gambling, and the Evil of It.

Proverbs 16. 8; Jeremiah 17. 9-11. September 9.

The shortest definition of gambling is—getting something for nothing.

The best illustration is given by Jeremiah: "As the partridge gathereth young which she hath not brought forth, so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool."

Gambling undermines
G—enerosity,
A—ffection,
M—ercifulness,
B—ravery,
L—oyalty,
I—ntegity,
N—obility,
G—oodness in any and every form mentioned in or out of the Bible, yet in spite of this

When to (such a) sin our biassed nature leans
The careful devil is still at hand with means,

and the human heart, deceitful above all things, is ready to justify itself in following Satan's means.

* * * * *

A young man was found some years ago drowned in the Mersey. On a paper found in his pocket was written, "A wasted life! Do not ask anything about me! Drink and gambling were the cause."

Within a week of the publication of these particulars the coroner of Liverpool received two hundred letters from fathers and mothers all over England asking for a description of the young man.

* * * * *

Joe was converted. He had been a great swearer, a notorious gambler, and a hard drinker. His comrades made fun of him, and once caught him, took him to the pool-room, placed cards in his hands, and tried to force whiskey down his throat, but Joe could not be forced into doing wrong, either by their threats or taunts or laughter.

Some one asked Joe if he did not feel bad when the fellows laughed at him. "No," said he, "I don't mind it, because I have the laugh inside of me!"

Heaven rings with just such laughter over victories that have overcome the world, the flesh and the devil.

* * * * *

I met a man the other day, wrote a Canadian minister. He is selling Bibles now in this province. He was the ringleader of a gang of gamblers and villains. He was very skilful in jiujitsu and gambling. It seems that in playing tricks in gambling the third finger of the hand plays a very important part. So when he became a Christian, in order that he might not be tempted to go back to his old life, and in order that he might make known to all his old associates that he had broken off from

his old life, he took his short sword and cut his finger off at the middle joint.

". . . . If thy right hand . . . . causeth thee to stumble, cut it off, and cast it from thee!"

How Apply Religion to Manners?

Proverbs 1. 8, 9; Luke 14. 7-11. September 16.

It is a poor apology for one to say: "I have to be blunt and outspoken: I am made that way!"

If Luther Burbank can work such wonderful changes in fruits and flowers, getting rid of their objectionable features, developing the beautiful and useful, and modifying them so that they hardly seem the same things, surely Christ can modify your manners, and help you rid yourself of objectionable features! Nature may have made you in the rough, but Christ can make you into his own image. Even perfectly honest gruffness is not listed among the virtues, and there can be no reason for coarseness.

* * * * *

Some one asked a woman of large influence her secret of the power she had over people. She replied:

"I do not know, unless it is by looking at them and what they do with kindly eyes, and trying to call out the best there is in them, and stimulating them to do the best they can."

The best definition of good manners is—kindness in action.

True politeness is to do and say
The kindest things in the kindest way!

* * * * *

Two good rules for good manners are—Reduce noise, reduce haste.

Reduce noises at the table, in the home, on the street. One of the greatest rooms in the world is the Room for Improvement in Good Morals and Gentle Manners. Quiet movements and low speech are best. The latter has been compared to a dial plate in so far as one's position in cultured society is concerned.

As for haste, "the old time courtesy went out when the new time hurry came in." You cannot hurry and be gentle, quiet, for haste ever and always makes waste of good manners.

* * * * *

Tact has the closest relationship to good manners. It will so soften and manipulate our manners that they will be far nearer perfection with tact than without it. "You must cleave the log according to its grain" is the old adage.

Gems from Books We Have Read.

Proverbs 25. 11; 1 Timothy 4. 13. September 23.

Books! Books! Books!
And we thank thee, God,
For the gift of them;
For the glorious reach
And the lift of them;
For the gleam in them,
And the dream in them;
For the things they teach,
And the souls they reach;
For the maze of them,
And the blaze of them;
For the ways they open to us,
And the rays that they shoot through us!

* * * * *

Are we spinners of wool for this life-web, say?
Do we furnish the weaver a thread each day?
It were better, then, O friend, to spin
A beautiful thread than a thread of sin!
Some day the last thread shall be woven in;
God grant it be love instead of sin!

* * * * *

Could we judge all deeds by motives
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we should find it better,
Purer, than we judge we should;
We should love each other better
If we only understood!

* * * * *

One sang of sorrow, one without a care,
And many said, with pitying eyes and dim,
"How deeply hast thou suffered, friend!" nor knew
It was their grief which found a voice in him.

Years passed, and all the anguish of his songs
Became his own, yet caroled he of bliss,
Men said, "How gay, how joyful is thy soul!"
He made reply, "I sing of what I miss."

* * * * *

There's no love so inexpensive as a mother's.

The less a man has to say the less he may have occasion to retract.

Some people are too busy talking about themselves to talk about others.

It is sometimes easier to get what you like than it is to keep on liking it after you get it.

Many a man thinks he is in a hole when it is merely a rut.

In adversity, a man's friends are likely to forget him; in prosperity, he may forget them.

The most inexpensive indoor sport is to sit and think what one would do if one had a million dollars.

If you would keep the wrinkles out of your face, keep sunshine in your heart!

Sunny people make cloudy days seem short.

Write your letter when angry, if you must, but don't mail it till the next day!

Recent Triumphs of Missions at Home and Abroad.

Acts 14. 19-27. September 30.

Now that so many in heathen lands are conversant with the English language, the power of the Word of God is one triumph of missions.

Not long ago a Hindu got hold of a Scripture portion, and began to read. Realizing that it was about the Christian religion, he at once tore it up and threw it on the station platform nearby, where he had procured it. Another Hindu picked up one of the pieces of torn paper, and began to read. He was so interested that he asked a friend what it was. The friend replied:

"That is about the Christian religion. Have nothing to do with it!"

This did not satisfy the man. He soon noticed a missionary coming towards him, and asked him, and at once got the desired information. That man soon after became a Christian, and is now a devoted worker for Christ in this needy land.—Rev. J. L. Moulton, Rahuri, India.

* * * * *

On a steamer recently bound for Alaska the passengers were trying to prove that Indians could not be civilized or educated. So Dr. Hill of Portland called from the cabin a native Alaskan, a graduate of Marietta and Lane, who told the story of what education and civilization and Christianity had done for his people in such eloquent manner and such pure English that the sceptics were silenced regarding the Indian's development.

In the United States there are approximately 336,000 Indians. In 1921 $330,000 was spent upon them in missionary work. Recall what Wendell Phillips said:

"The Indian race is the one which the people of the United States have most to dread at the judgment bar of God."

Let us not be satisfied with individual triumphs, but aim for race triumph!

* * * * *

Some Africans insisted that their children could not learn; learning was for white people only. They would not be convinced until the children were sent from the room while the parents dictated sentences to be written on the blackboard. When the children returned and read the sentences, their parents were convinced.

All things considered, education has made wonderful achievements, especially in lands that had no written or printed language.

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We cannot expect people to sit with empty stomachs at the feet of a missionary and hear about Christ, said one. Industrial missions meet this widespread problem, and are among the triumphs that are hastening in the kingdom.

BIBLE NOTES FOR DAILY DEVOTIONS.

LEAVES FROM AN INTERPRETER'S NOTEBOOK.

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Saturday, 1st. Esther 5.

The artistry of this story is clever. It would have been easy to have made Esther expose the wicked plot of Haman and demand summary vengeance. Instead, the author makes her the charming lady inviting the king and Haman to be her guests, and thus feeding the vanity of the grand vizier. We see Haman swelling with pride, we hear his tongue wagging with the tidings of his high distinction in receiving a second invitation to be the queen's guest. In the light of these emotions we are shown his mortification at the continued contempt of Mordecai, and the alacrity with which he seizes on his wife's suggestion that he order the impaling of the Jew.

Our interest centers in the queen heroine. It required courage, restraint, ingenuity and resource to undertake her mission. If the king's mood were against her, if the report of the Jewish plots had associated the name of Mordecai with them, and if the queen's relationship with Mordecai had been discovered, the thirty days of silence might indicate resentment and anger, which her personal boldness might fan into a flame. Vashti had lost her crown, Esther might lose her head.

Adeney says: "Her lonely position might have made the strongest of women quail as she stepped forth from her seclusion and ventured to approach her lord. Her motive might be shamefully misconstrued by the low-minded monarch. Would the king hold out the golden scepter to her? The chances of life and death hung on the answer to that question. . . . . It is not in accordance with the secular tone of the story of Esther's great undertaking that any hint of religious action should be given. Therefore we cannot say that she was a woman of no religion, that

she was prayerless, that she launched upon this great enterprize entirely relying on her own strength. We must distinguish between reserve and coldness in religion."

Adeney's point is well taken, and perhaps we ought to give Esther credit for being a woman who relied on divine aid even if she did not speak of God. Our own judgment is that she was a brilliant and resourceful woman, imbued with fine patriotism but little religion.

Almighty God, we pray that when the welfare of others is at stake we may have courage to put on one side all fear and all selfishness in our desire to protect and aid them! May we strive for the highest things on behalf of ourselves and others! Amen.

Sunday, 2nd. Esther 6.

Memory and conscience are twin angels guarding men from falling headlong into hell. Were it not for their insistence we should cease to be noble. Here was a man of genius, a mighty emperor, who had been saved from assassination through the act of Mordecai, yet forgetting his rescuer and even allowing himself to be inveigled into a policy in the execution of which his rescuer would have been slaughtered. So colossal was the crime suggested by the grand vizier that even an autocrat like Ahasuerus might have been disturbed. This, combined with the strange action of Queen Esther, made the king reflect, and his reflections disturbed his sleep. He began to feel that he had neglected some duty or committed some blunder, and as he reflected sleep passed from his eyelids. He called the keepers of the records, and there discovered the name of the man who had saved his life.

At this point Haman appears, and was consulted as to what a king should do to give public expression to his favor for one who had rendered signal service. Haman's vanity was so great that he could not associate any one else than himself with the idea of royal favors. Persian kings were wont to do things splendidly. A king might take off his royal robe and give it to a favorite,—not to be worn perhaps, but to be kept as a token of high respect. Haman advised splendidly, thinking of himself; his consternation was unbounded when he received orders to carry out his plans on his bitterest enemy.

Life brings its own revenges. We cannot cheat with impunity. With what measure we mete it is measured to us again. We get what we give. If we sow corruption we reap corruption. No man can mock God. Life's revenges do not always come on fleet feet, but they come.

It is wise to owe our world as little as possible. We owe it love, and should pay the account as it falls due.

O Lord, we thank thee for the restraints of grace! Thou dost not leave us to ourselves, but sendest forth thy Spirit to guide us and lead us. Help us to obey his promptings, and to be true to thee in all things! Amen.

Monday, 3rd. Esther 7.

This chapter makes unpleasant reading. As drama we can admire the skill of the author, but from the point of view of religion we do not like to think of a woman being able to do a thing as deliberate as this. Salome's demand for the head of John the Baptist is regarded as one of the most terrible exhibitions of murderous hate in human history. There is a refinement in cruelty about Esther which in some ways outclasses the hatred of Salome. The character of the victim scarcely exonerates her from the heinousness of murder.

Adeney says: "With great tact she began by pleading for her own life. Her piteous entreaty amazed the dense-minded monarch. At the same time the anger of his pride was aroused. Who would dare to touch his favorite queen? There she had Haman on the spot. He, too, prime minister of Persia as he was, had to find that for once in his life he had been outwitted by a woman. Esther meant to strike while the iron was hot. So the arch-enemy of her people was there, that the king might carry out the orders to which she was leading him on, without the delay which would give the party of Haman an opportunity to turn him the other way. Haman saw it all in a moment. He confessed that the queen was mistress of the situation by appealing to her for mercy, in the frenzy of his terror even so far forgetting his place as to fling himself on her couch. That only aggravated the rage of the jealous king. Haman's fate was sealed on the spot. Esther was completely triumphant."

The Scriptures never cloak the characters of those whose names are recorded in them. The motive here may have been patriotism, but the acts were bloodthirsty, and the Bible makes us feel their horror.

Our God, we pray that after we are gone, and people speak of their memories of us, their words may always tell of the good we believed in and tried to do! If evil passions stir our souls, help us to remember him who loved us and gave himself for us! Amen.

Tuesday, 4th. Esther 8.

The dominance of Esther is seen in the development of an aggressive spirit. She has taken the measure of her king. Having braved the royal presence with success, she now dares to go again, and this time to speak before the scepter is held toward her. She even makes request that a decree, which according to the laws of the Medes and Persians cannot be altered, shall be revoked. What he can do he does do, and with terri-

ble effect. He leaves the whole matter in the hands of Esther and Mordecai, and places his seal at their disposal.

These people were not to be trusted with victory. So few people know how to bear success! Their victories seem to let loose all manner of pent-up forces which work disaster. How often do we see a man and woman in the days of struggle seeking divine blessing, building their family life around an altar, working in the church, then when wealth has come turning into worldlings!

So Esther and Mordecai became among the arch-criminals of history! Having power, they used it shamefully. That which Haman threatened against the Jews was ordered to be done by the Jews against those who were too weak to resist them.

Vengeance is not seemly in human hands. Only God can safely be trusted with vengeance. He is wise, just, loving and merciful. He does not will the death of the sinner, but that he turn from his wickedness.

Again we remind ourselves that the Scriptures are not given to flattery. They tell of Abraham's lies, Jacob's fraud, Moses' imitation, David's lust, Esther's murderous policy. And all this is written for our admonition. Let us never imagine that we are better than these people of earlier times! We are just as prone to error and presumptuous sin.

O Lord, we pray for grace to use our privileges aright! When fortune smiles, when riches and honor are heaped upon us, when we attain to power, may thy grace restrain us from folly! May we never allow our prejudices to lead us into harsh, unkind or censorious ways! Clothe us with gentleness! For Christ's sake. Amen.

Wednesday, 5th. Esther 9 to 10. 3.

Mordecai is an interesting study. He is to be admired for his loyalty.

He was loyal to his family. He guarded Esther as though she were his own child. His happiness lay in her success. He helped her to place and power although he did not seem likely to win any personal success from her new position.

He was intensely loyal to his own people. Patriotism was a consuming passion with him. The peace, happiness, security of his own people were more dear than life.

He was loyal to his king, and rescued him from death without asking or seeking favor, or even remembrance.

On the other hand, he was intense in his hatreds and disgusts. He loathed Haman, and openly showed his loathing. When power came to him he allowed it to make him presumptuous, and his very apparel became regal. Having power, he would stop at nothing. If he might write the king's messages he would write them not as a servant, but as though he himself were king. He stands as a man who could not bear success with dignity.

This book is written, however, to stabilize the Feast of Purim as a Jewish festival, though perhaps of pagan origin. The student of Christianity knows how many of our institutions were established in the same way. Christmas, for instance, is a pagan festival, but Christians have adopted it and sanctified it to a nobler, holier usage.

O God, teach us to be tolerant in our judgments! May we see the good even in the worst of men! Give us a large charity in looking at the passions, the prejudices and weaknesses of our people! May we learn also to take the best in the practices of other people! In all things may we remain true to thee! Amen.

JOB.

Thursday, 6th. Job 1. 1, 2.

It is probable that there was a historical background for the story of Job. The book is an attempt through the literary medium of a dramatic employment of tradition to grapple with a profound problem, and suggest a solution. Its author is unknown. Three of four possible periods have been suggested for its composition: one the age of Moses, another that of Solomon, a third based on similarity in problem and solution with the period of Jeremiah, and a fourth with that represented in Isaiah 53. I incline to the third suggestion.

Davidson says: "The Book of Job has been called an epic by some, by others a drama, or more specifically a tragedy, and by others still a didactic poem. That the poem has a didactic purpose is unquestionable. It is equally evident that it contains many elements of the drama, such as dialogue, and a plot with an entanglement, development and solution. The action, however, is internal and mental, and the successive scenes are representations of the varying moods of a great soul struggling with the mysteries of its fate, rather than trying external situations. Much in the action may rightly be called tragic, but the happy conclusion is at variance with the conception of a proper tragedy. . . . . The Book of Job can hardly be named a drama, though it may justly be called dramatic. The dramatic movement is seen in the varying moods of Job's mind, and in his attitude towards heaven. The dialogue with his friends partly occasions these moods and partly exhibits them. The progressive advance of the debate, however, is not to be considered as constituting the dramatic action. The commencement, culmination, and exhaustion of the debate do not run parallel with the rise, the increase and climax, and the composure of Job's perplexity of mind and war with heaven. It is in the latter that the dramatic movement lies, in which the debate is a mere

episode, for the state of Job's mind, twice signalized in the prologue, lies before it, and the perfect composure to which he is brought by the divine speeches lies far behind it."

The land of Uz was probably either in the region of Syria or Edom. In Lamentations we read, "Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz!"

Job is described as a perfect man, that is, a man of integrity. He was not sinless, but he was a man of single aim and purpose who ordered his life according to what he believed to be right, and he was innocent of specific sins. Job's reputation supported his claim. His friends admitted it but felt that there must be some hidden fault. He was not merely a man of integrity, but of reverence. He worshiped God.

We thank thee, Father, for the men of ancient time who laid the foundations of faith! We praise thee for those who learned thy name, and who taught us how to draw near to thee. We rejoice in the widening experience of life, and that as we go onward in the journey we learn that thy house is large, and that we may dwell in it all the days of our lives. Help us to believe that goodness and mercy shall follow us continually! Amen.

Friday, 7th. Job 1. 3-5.

It is necessary to note every detail of the prologue to this book if we are to gauge the significance of the problem discussed.

Job is a man of integrity and religion. He is a man with every mark of divine favor. His life is a protected life: protected from loneliness, for a perfect family has been given him; protected from adversity, for wealth has been given him; protected from oblivion, for high position and influence have been bestowed upon him. His possessions are expressed in terms of tens and threes and sevens. He has the right proportion of sons and daughters and substance. His children dwell in almost ideal relationships. They honored each other, and every day the entire family would assemble in one or other of their houses, the daughters going from their father's home to the homes of their brothers. What more idyllic picture could be portrayed of happy, honorable life! No wonder the very angels were arrested by the sight.

The picture is completed by the father's satisfaction at his children's loyal affection for each other, and his solicitude lest they should be thrown off their guard and fall into temptation and sin. Peake says, "There is no touch of moroseness in Job's piety, nor any wish to check their innocent joy. So day by day he lets the full of festivity be completed, without any interference. But while his piety is not gloomy, it seeks to avoid the mere possibility of evil. Open blasphemy of God he does not suspect among his children, but he knows the danger that when wine has weakened the normal self-restraint, irreverence or a still darker impiety may rise and be cherished in the heart. So lest any of his children should have sinned in this way, Job sends for them at the end of each cycle of festivity, and sanctifies them." By this sanctification he prepares them for worship and sacrifice.

What a beautiful picture! Would that parents today kept watch over their children's pleasures! Would that their relationship to their children were such that the young people would respect their overtures to worship, and would feel that preparation of mind and heart were seemly and good!

Our Father, we would know the richness of life as thou hast ordained it! We thank thee for the blessings of providence, for family life, for the esteem of our fellows, for positions of honor and influence. Help us in the midst of our joys to remember thee! Restrain us from displeasing thee! Amen.

Saturday, 8th. Job 1. 6, 7.

Two questions arise out of this passage. What is the meaning of the phrase "sons of God"? Who is Satan?

We compare the first expression here with the words in the Gospels about Jesus as being the well beloved Son of God, and the words in the epistles about our being the sons of God, and we wonder as to the precise significance of the phrase. In this passage we are to understand an order of supernatural beings who possess the nature or belong to the order of Elohim. Davidson says, "The word Elohim usually means God, but this is scarcely the meaning here. The angels are not called 'sons of God' as if they had actually derived their nature from him as a child from its father; nor, in a less exact way, because though created they have received a nature similar to God's, being spirits; nor yet as if on account of their steadfast holiness they had been adopted by grace into the family of God. These ideas are not found here. The word Elohim means probably powers, mights, and the name is given to God and angels in common: he is the Elohim preëminently, they are elohim in an inferior sense. The name describes their nature or standing in contrast to what is human; the name angels, that is, messengers, is descriptive of the duties which they fulfil."

Who is Satan, the opposer, the adversary? Is he the Devil? Not in this book. Here he is not of the sons of God. He has freedom of access to God. He has a special office in the divine economy. He makes his report, lays his charges, executes commissions in obedience to God. Peake says, "Satan is a title borne by a particular spirit, expressive of the function he exercises. He observes the doings of men

that he may detect them in sin, and then oppose their claims to righteousness before God. Since it is his duty to see the bad side of human action and character, the good side perhaps falling to be observed by another spirit, he has in the exercise of it grown cynical. He has seen so much evil covered by fair expression that he has lost all faith in human goodness. As he appears in Job he cannot, of course, be identified with the Devil. He is one of the sons of Elohim, entrusted with a special divine commission, and existing only to do Jehovah's will. Yet his cynical disbelief in disinterested goodness, and the heartlessness and malicious zest with which he suggests the trial of Job and carries it out, make it easy to account for the later development by which he came to be recognized as an evil spirit, hostile to God, and as one who tempted man, not to vindicate his disbelief in human goodness, but to seduce men from God to their ruin and his sorrow."

Our God, we thank thee that we know thy name and nature through the mediation of Christ! We pray for grace to live before thee in such a manner as to vindicate goodness and righteousness. May we be loyal to thee in all the changing experiences of life! Amen.

Sunday, 9th. Job 1. 8-12.

The conversation between God and Satan opens with a divine inquiry. Apparently Satan has been laying charges against the human race which have caused God to protest and to cite Job as an instance to the contrary. The cynic is seldom right, he sees only the purple tints. So Satan is exaggerating by speaking of particulars as universals. Many men are filled with spiritual pride, but that does not mean that all men are proud. The answer of Satan concedes the description of Job's character as just.

But why is he an upright and devout man? It is because it pays, says Satan. Peake puts it, "The spoiled darling of heaven may well seek to please his Master and keep his place. Small wonder that he is so devoted to God when God has made devotion so worth his while!" Yet it is evident that Satan does not understand man. For if the Almighty were set on ruining man through pride and vain glory, his easiest and surest way would be to make them his darlings on whom he heaped fortune. Only one man in a million can bear the temptation of wealth. Jesus said, "It is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven." There are rich men in the kingdom, and they are wonderful saints, but they would each and all confess that it is not easy to be good when you are rich.

"Hast thou not set a hedge about him?" The suggestion is that goodness is dependent on environment. Remove hard and difficult things, give a man security from sorrow, hard toil, poverty and sickness, and he will consider himself under obligation to be good, or at any rate he will naturally and inevitably incline to virtue. It is not so. Sainthood does not depend on environment. Satan goes a long way when he dares to suggest that no one really loves God, but that we worship him because it is to our advantage.

This becomes the testing ground of Job. All unconsciously he is made the subject of a test. He will suffer acutely, unjustly, until his soul cries out in anguish, but the pain and misery will be no indication of dishonor: they will develop his integrity, they will bring out his manhood, they will clarify his vision, knowledge, strength, they will prepare him for greater honor, happiness, peace, than anything he has ever known.

Things happen because God believes in us. We accept them, and find ourselves sharers in his glory.

O God, we thank thee for thy kind protection and watchful care! We rejoice that in the midst of life's discipline thou dost give us tokens of kindness. Help us to be worthy of thy confidence! May we live as the children of God! Amen.

Monday, 10th. Job 1. 13 to 2. 11.

Davidson says: "Between verses 12 and 13 there is an interval of ominous stillness like that which precedes the storm. The poet has drawn aside the curtain for us, and we know what is impending. Job knows nothing. His children are about him, and he thinks the Almighty is yet with him. Suddenly the catastrophe overtakes him. The description has many features of the ideal. First, the catastrophe befell on the day when Job's children were feasting in their eldest brother's house, the day on the morning of which Job had sent for his children and sanctified them and offered sacrifices on their behalf. Job's godliness and his calamity are brought into the closest contrast. He felt this, and as he regarded every event as wrought by the hand of God, immediately his affliction threw his mind into the deepest perplexity regarding the ways of God. Again, while heaven and men alternate their strokes upon him, these strokes follow one another with increasing severity, and in each case only one escapes to bring the grievous tidings. The rapid touches of the author do not suggest any struggle or rising rebelliousness in Job's mind. He manifests the liveliest grief, but maintains his self-control."

It is a terrible picture. A prince reduced to beggary, a happy home life eradicated, a strong man stricken with loathsome disease, a situation so terrible that the poor woman who has shared it all is willing to endure

even an added blow and exhort her husband to curse God, so that the divine anger may strike him and kill him, thus ending his misery. It is a cruel injustice to insinuate that Job's wife added to his griefs. She endured all else without a murmur. She lived in an age when personal survival after death was not believed in. She could not bear the sight of her husband's anguish.

Job is magnificent. He behaves like a prince to his servants and his friends even when all is lost. His manhood is untarnished. He behaves as a reverent soul, acknowledging that everything he has enjoyed has been a divine gift, and that he who bestowed according to his sovereign will had the right to take again if it seemed right to this sovereign will.

There is no impropriety about the divine action. The lesson which the author desires to emphasize is that calamity is not punishment, but a trial of righteousness.

Almighty God, help us to give ourselves to thee! Grant that in the end of the days and by the power of thy Spirit we may present ourselves as full grown men after the similitude of Christ! In the hour of testing may we be found worthy of thy confidence! Amen.

Tuesday, 11th. Job 2. 11-13.

There are fewer finer pictures of manhood than that contained in these brief verses. "Friend" is a hallowed word. When Jesus says, "Ye are my friends," he utters the highest sentiment which one man can conceive towards another.

These friends of Job lived at a great distance from him and from each other. Each of them was a prince. Each of them might easily have excused himself from active concern in the affairs of Job. By the time the news reached them, Job's misfortunes had happened weeks ago. Each man had great responsibilities, but so fine were their impulses they set on one side all other matters in order to comfort and help their friend. Loss of wealth, misery and disease did not affect their friendship. What a beautiful picture for the people of today who are so prone to cut those who have lost their wealth!

These men heard the tidings of Job, and at once opened up communication with each other, and arranged a place of conference as to how they might show their sympathy and express their grief. They determined to go to their friend. The journey involved much time, but what is time in matters of the heart?

When they arrived they were amazed at what they saw: their friend was scarcely recognizable. The extent of the calamity overwhelmed them, so that for a full week they were unable to do anything but mourn for Job.

There are some students of the Scriptures who think that the thought behind this book is that of Isaiah 53, the picture corresponding to him whose visage was marred. It may be so. The Spirit of God was teaching men the way along which redemption was to come. It was a mysterious way of pain, ignominy and sorrow, whatever healing might come to others through the suffering of the innocent. Whatever truth may be in this suggestion we are impressed by the friendship of these splendid men. Mark Rutherford said, "Who that knows what most modern consolation is can prevent a prayer that Job's comforters may be his? They do not call upon him for an hour, and invent excuses for the departure which they so anxiously await; they do not write notes to him, and go about their business as if nothing had happened; they do not inflict upon him meaningless commonplaces."

O God, we thank thee for the great friend whom thou didst send, the friend who laid down his life for us! We pray for grace to become his friends. Help us to love him, to keep his commandments, to love with a love like his own! May our hearts be at leisure to soothe and sympathize with others! Amen.

Wednesday, 12th. Job 3.

The presence of his friends did for Job that which was essential to his soul. For weeks and months he had endured the torture of affliction without uttering a word. Those who have seen this effect of great sorrow on people know how alarming it is. Unless the relief of tears shall come there is danger of the mind being unhinged. Job has been through such an experience. His wife has looked on his anguish until it has become intolerable to her, and she urges him to curse God and thus incur the speedy death which will end his misery. He still remained unmoved. The sight of his friends, their unmistakable grief and dismay at what had happened, cause him to burst forth in bitter exclamation. Alas the day when I was conceived! Alas that I was not stricken as a babe! Alas that I am forced to live! The words of Jeremiah 20. 14-18 express a similar emotion, though not as deep and bitter as Job's.

Peake says: "Through weary months of pain Job has brooded in silence on the cruel misery of his lot. But, single-handed, he found it more and more difficult to subdue rebellious misgivings of the righteousness of God. Of his own integrity he was sure, but what of God, who rewarded with torture the loyalty of his servant? And in this trouble of his soul there had been no one to help him. The old way of escape to God had been cut off, even his wife had abandoned the struggle to hold fast her faith, the sufferer was driven back on himself. In the great conflict, in which faith and doubt wrestle for his soul, the rooted piety of a

lifetime and the happy memory of God's goodness retreat, though stubbornly, before the agonizing present. He knows himself to be in danger of losing his fear of the Almighty. All the more eagerly does he clutch at his friends to keep him from sinking, only to find that he has clutched at a straw."

We must not expect too much from our friends. There are experiences beyond their depth. We must not be too critical of their speech. They will say what is in their hearts, but no finite mind is adequate to the solution of infinite mysteries. Mortals soon get out of their depth when discussing the providence of God. We can only rejoice in the wise patience of the Lord, who understands all things and does not exaggerate the importance of our speech.

Our Father, give us the gift of comfort! Grant that by thy grace we may become coverts from the tempest for many distressed souls! Bear with us patiently if sometimes we find it hard to remain true to our faith! Amen.

Thursday, 13th. Job 4.

Parker says: "We must remember that the three comforters who came to Job in the hour of his great grief probably never heard such a speech as that which Job poured forth when after seven days and seven nights he opened his mouth and cursed his day. Who could reply to such a speech? It may be that Eliphaz was the oldest and the chief of the comforters who came to the suffering patriarch, and therefore he began the conversation. The best comment upon his speech, as indeed upon the whole Book of Job, is not a critical handling of the individual words and sentences, but a paraphrase, —a turning of the grand old controversy into modern forms and present day applications. It has been customary to sneer at the comforters of Job. Surely there is nothing to sneer at in the great speech of Eliphaz! It might be so read as to be cold, haughty, reproachful, bitter, so as to turn Eliphaz into an insufferable Pharisee; but it may also be so read as to disclose in Eliphaz a Christian by anticipation, a philosophical comforter, a man whose condolence was not the utterance of a vaporing sentiment, but the balm of sanctified philosophy and reason. Better read it so!"

It would be unfair to Eliphaz to be too minute in our analysis of his speech. He is laboring under deep emotion. He has never had to face such a situation as this. He does not know where to begin. For days he has sat in silence, overwhelmed by the sight. But when Job entered into bitter invective he felt that something must be said in defence of God. If God does not reward the innocent and punish the guilty, what is left? He does not want to distress his friend, but he must vindicate God.

It is here that most of our theology goes wrong. We are too eager to tell just how and why everything happens. Eliphaz wanted to help his friend, but as a matter of fact he only added to his distress. He does not disparage Job. He exhorts him to generalize on history and experience with a view to discovering the secret of prosperity. He thinks that every effect must have a cause, and that such an effect must have been evoked by terrible evil. His mistake is in supposing that the evil must have been in Job. He does not see that the evil may be elsewhere.

Mistaken as he is in his analysis of God's ways as of men's ways, he is yet true in his description of God, the all pure. Peake says of verse 12, "This lesson he had learnt for himself in an experience the horror of which is renewed as he relates it. The description of it ranks with the most wonderful triumphs of genius in the world's literature. This is displayed less in the delineation of the physical effects of terror than in the power with which the poet conveys a sense of the vague and impalpable, and the awe inspired by the wholly-felt but dimly known."

Eliphaz has known what it was to be alone with God. As we reflect on his testimony we should remember our Master's word, "The pure in heart shall see God." However mistaken his notions may be, this is a good man who seeks to help his friend.

O God, we thank thee that thy ways are not as our ways, nor thy thoughts as our thoughts! Thou art better than we even imagine. Thou honorest us with thy confidence. Help us to be worthy of thy trust! Amen.

Friday, 14th. Job 5.

Eliphaz does well to emphasize the awful majesty of God. How shall a man discover an advocate with God? He fails because he does not know the whole of the facts. He is right in advising Job to submit himself to God. He speaks with exquisite beauty of the ways of God, and his beneficent purposes towards men. He is right as to the origin of many of the sorrows that come to us: we bring them upon ourselves. He is wrong when he makes his particulars into universals. There are always facts beyond our knowing. We err when we insinuate that misfortune must have for its cause personal delinquency. Eliphaz speaks truly when he declares a loving purpose behind all affliction, and abundant blessing as the fruit of suffering. Whom the Lord loveth he chasteneth, but not because his loved one is wicked. Some one has spoken of God as the celestial surgeon who seeks by wounding to restore to sounder health. He is such a surgeon who seeks our well being.

We should learn from Eliphaz the limited

nature of our theology. We do not understand the Almighty to perfection. When propounding our theories we should ask, Supposing the illustration were Jesus Christ?

Davidson says: "The speech of Eliphaz is one of the masterpieces of the book. Nevertheless, if we follow the clue which the author himself puts into our hands, or the reply which he causes Job to make, we must infer that Eliphaz erred in two particulars. If his religious tone was not too lofty, it was at least too cold, and too little tempered with compassion for the sufferings of men. The moral impropriety of Job's murmurs and despair so engrosses his mind that he forgets the unbearable misery of the sufferer before him, and the just claims of sentient life not to be put to the torture. The consequence is that he will have to hear from Job language that is still more shocking to his religious feeling. This error was due to another, his theory of suffering. However true his theory might be as a general principle of moral government, it is not universal and did not include Job's case. Job's conscience told him this. Hence the admonition of Eliphaz fell wide of the mark, and he only aggravated the evil which he sought to heal."

Almighty God, who art so pure that the unspotted seraphim veil their faces, how shall we bear the light of thy holiness? Yet we crave fellowship with thee. Help us to see thee if but dimly, and to trust thee where we cannot trace thee! Amen.

Saturday, 15th. Job 6.

Job's miseries arise from his misconceptions. If he had known that he was fighting a great battle for God and man he would have risen proudly to face his misfortunes. He did not know the meaning of things, and at present has not asked why they have happened. He is just aware of the pain, the injustice, the privation. He believes that God is involved, and that the responsibility for his bitter words must rest with him who does or permits the cruelty. His sufferings are unendurable. Why is God so unkind as not to send death with its gift of oblivion? If he is not fit to live in health, peace, happiness, integrity and kindness, why must he live at all?

And now he has to face the cruelty of misunderstanding by his friends. He finds himself slipping into a position not consistent with true piety, but his friends do not help him to gain his feet. They aggravate instead of refresh. They are like a brook which overflows in winter when the ground gets moisture from rain and dew, but is all dried up in the season when the land is parched. It was a cruel thing to say, and as untrue as cruel. Yet this is to be said: we ought not to attach too much importance to the complaining of those who suffer. Many a man is driven to hard words through life's tragedy. They do not express his real self. They are no index to character or faith. I once visited a young mother who was dying of cancer. Her pain was excruciating, but her mental pain at having to part from her children was a torture. She was a wonderful Christian, and yet I never heard such bitter words against God as fell from those tender lips. Love had ignited them. Who could check the fire? Yet she came through the ordeal, and died consciously resting in the arms of a heavenly Father who was too good to be unkind.

Be merciful unto us, O Lord, and suffer us not to be tempted above that we are able to bear! Grant us relief from our distresses! If sometimes our days are weariness and sorrow, help us to learn to hope and patiently wait for thy salvation! Amen.

Sunday, 16th. Job 8.

For a brief moment Job glimpses the society of the sorrow-laden, but he is still too self-centered to be able to dwell on the wider aspect of the problem. He magnifies the personal experience. It will be noticed that nowhere is there a suggestion that the termination of life is the privilege of any save God. He creates, and he destroys, and man's problem as expressed by Job at this stage of his experience is why God prolongs the torture. The torture would cease to be torture if once the clue to suffering were in Job's hands.

At one time it seemed as though life's tragedy consisted in the fewness of its days, it passed as a wind. Now its tragedy is that its brevity is made the occasion of exquisite torture. If God has any purpose of love yet in store, his opportunity for showing it will soon pass. Job knows nothing of a life beyond, and therefore it seems as though God were really bent on being a tormentor.

He has reason, however, and he has the rights of a human being, and therefore before he goes into oblivion he will tell the Almighty what he thinks about the cruelty which has been heaped upon him. He does not know why he is being tracked and trailed by God. What has he done to arouse suspicion? He has been driven to loathe his life. Instead of being a happy, precious gift, it is so horrible that he can only cry to God to take his hands off. He cannot see why God considers man, who is so insignificant, worthy of his notice.

Davidson says: "It was natural for one in Job's condition to view the world on its dark side. His view, however, has deeper ground than mere subjective feeling. The view which Eliphaz presented of a scheme of universal goodness linking all events into a unity, and making good even the end of ill, may be the view which we ultimately rest in. Yet we believe in such a

scheme rather than observe it. And the reasons of our belief, though various, are instinctive and ideal rather than inductive. There are moments when another view forces itself upon the mind, and Scripture has here given this experience a place in the picture of a man's life."

Our Father, we thank thee that thou dost invite us to testify against thee! Thou art not intolerant of our murmuring, nor offended at our complaint. Yet we pray that we may never fall into presumptuous sin. Help us to be men of God! Amen.

Monday, 17th. Job 8.

Davidson says: "Bildad attaches his speech to what seemed the general drift of Job's words, particularly to two points: first, his assertion that he had right on his side against God, which implied a denial of the rectitude of God in his own case; and secondly, his assertion that men were bound within the chains of a cruel force which bore upon them universally with an iron pressure. In the last point Job went far beyond his own individual instance. To meet these assertions Bildad affirms the rectitude of God, not merely in general but on both its sides, as a discriminating rectitude, which rewards the righteous and punishes the wicked. The other point of importance is that he supports his doctrine not as Eliphaz did from revelation and religious feeling, but from the moral traditions of the fathers of humanity and the wisdom of the ancients."

Bildad is distressed because Job's speech seems to repudiate cherished beliefs, e.g., How can you disassociate God and justice? The idea of an unjust God is unthinkable. The Almighty cannot do wrong. Such punishment as has come to Job's children and himself must have been merited. Therefore, if Job will repent prosperity will return. If the immediate instance seems to contradict the established belief of men, Job must remember that a single generation is too short a period in which to build conclusions as to the character and ways of God. Bildad quotes the Egyptians to demonstrate his point. Things do not happen by caprice or chance. Misery has a root. God never casts away a perfect man, neither will he uphold evildoers.

The weakness of Bildad is that his inferences are hastily drawn. This is the fault of most of us. We use our definitions of God with glib tongues. We are too hasty in our judgments on our fellows.

We must not misjudge Bildad. He would never have made the journey nor tarried so long if he had been lacking in regard or appreciation of his friend. It was respect for Job's character which inspired the visit. Bildad was replying to what he believed to be a very dangerous conception of God. Job was apparently drifting into a conception of the universe as non-moral, and Bildad protests in the name of history against such an idea. His appeal fails because it is too general. It does not face the facts of life. If we are to help our friends we must get under the load. Creeds don't help; nothing but a personal experience of God can bring comfort and consolation.

Our Father, we believe that thou art true and righteous altogether! Yet thy ways are past finding out. We know not why we are tried. We believe, however, that thy love is mighty and constant, and we pray that thou wilt fortify our hearts so that we may endure that which thou permittest to come to us. Amen.

Tuesday, 18th. Job 9.

These are the words of a man laboring under strong emotion. We must read them recognizing the strain through which Job is passing. His awareness of the awful majesty of God is sublimely expressed. There is a mingling of awe and terror in the mind of the sufferer. We must be patient with Job if he appears to be ungenerous to his friends and to sneer at their efforts to vindicate their faith in the presence of his affliction. His opening words are full of bitterness. He does not question what they say about the majesty of God: he admits it, dilates upon it, and then turns everything into a whip with which to scourge himself.

This great and terrible God has shown himself utterly indifferent. His servant has striven all his days to please him. But what has happened? Has God blessed him with peace and prosperity? Has God heard his cry and rescued him? Has God brought his consolations to the heart of his servant? Does God care? He does not even grant a man the privilege of knowing what the charge is against him! There is no chance to vindicate himself or explain. Man is just a worm in the sight of omnipotence.

Watson says: "Step by step the thought advances into that dreadful imagination of God's unrighteousness which must issue in revolt or despair. Job, turning against the bitter logic of tradition, appears for the time to plunge into impiety. Sincere, earnest thinker as he is, he falls into a strain we are almost compelled to call false and blasphemous. Bildad and Eliphaz seem to be saints, Job a rebel against God."

Who can plumb the depths of such anguish as this? Whether the author is dealing with the problem of evil as it reveals itself in the experience of good men, or trying to solve the problem as it reveals itself in the horrors that have come upon his people, he is daring to attempt the piercing of the veil that men have felt to hide the ways of God, the veil that was not rent until Jesus died on Calvary. It

looks as though he were going deeper than Isaiah 53. There we are told of one rent and torn though innocent, but we are not told his side of things. This chapter tells us, and it makes terrible reading. Thank God we know something more! We have learned the love that is in all and over all.

O Lord, we thank thee for Jesus Christ, and for the lesson of his agony! Help us to bear our afflictions with patience! May we come through the furnace unscathed! Glorify thyself in us! Amen.

Wednesday, 19th. Job 10.

Job is still pleading for death. He makes his address to God. He asks why he is being treated in this way. He did not make himself, but God made him: can it be that God made him with all his sensitiveness to pain only that he might bring more pain upon him? Is he determined to make his servant confess faults of which he knows him to be quite innocent? It looks as though God were maliciously disposed towards him. Everything is a riddle, he cannot make out the reason for what is happening. If he is so obnoxious, why did God permit him to be born? Seeing that his life at the best is but a span, why continue his existence? He asks but a slight boon: let death come, and with it oblivion.

Underneath the torment there appears another thought. There have been long stretches in Job's life when he felt very differently. He has not always been bitter. He remembers long happy years of fellowship with God, years of health, happiness, prosperity, honor. And he cannot understand the change. The memory of his happiness seems to lend heat to the flame which consumes him now.

Davidson says: "It might seem that Job is now on the high road to renounce God, as Satan predicted he would do, but Job does not find renouncing God quite as easy a thing. He enters upon a course in chapter 10 which, although at first it appears to take him a stage further in this direction, is really the beginning of a retreat. He endeavors to set before his mind as broad a view of God as he is able, in order that by thinking of all that he knows of God he may catch the end of some clue to his calamities. This makes him realize how much he is still sure of in regard to God. And first, he cannot doubt that he is all-knowing and omnipotent (3-7). But he goes further. He cannot help seeing in the carefulness and lavish skill in which he was fashioned round about in all his being by the hands of God, not only wisdom but a gracious benevolence, and in the preservation of his spirit a providence which was good. And he dwells on these things not in the cold manner of a philosopher making an induction, but with all the fervor of a religious mind which felt that it had fellowship with the Being whose goodness it experienced, and still longed for this fellowship. Yet God's present treatment seemed in contradiction to all this. Thus Job balanced God against himself. Yet there is no other method by which he can reach the light; and though the balance inclines in one direction meantime, by and by it will incline in another."

The chapter gives us a clue to what is the purpose of the book. Man will never solve his problems, but he will find in a more perfect and personal discovery of God that which will enable him to leave his problems in the hands of his Maker and to play his part in accordance with the wisdom and purpose of his God.

Almighty God, grant us thy mercy! When our sorrows lead us to speak gloomily and with irritation, when we are tempted to question thy providence, be pitiful and compassionate! Teach us to be submissive! Help us to know thy goodness, and to see the mission which thou hast entrusted to us, although it involves toil and pain and sorrow! Amen.

Thursday, 20th. Job 11.

We must remember that Bildad and Eliphaz had not seen the Job of chapters 9 and 10. They had tried to help their friend to regain his poise, reminding him of the omnipotence and righteousness of God, of the revelation which had been granted, of the beliefs of history concerning the methods of divine government. Job has replied bitterly, vehemently, with a perfect torrent of words, asserting that he was innocent and that God's treatment of him was not kind or fair. Zophar feels that the time has come when Job must be told quite plainly that God does not afflict men for such reasons as he has insinuated, but because he knows all things and is aware even of secret fault.

Let us try not to misjudge Zophar. He feels that Job is talking rather than thinking, his feelings have run away with his reasoning. It is not a time when his friends ought to be silent. Even sorrow has its restraints, and Job had gone too far. Zophar feels that what Job needs is a vision of God: if his eyes were opened to see him against whom he has railed he would know how foolish he had been. With lofty speech and rare eloquence he proceeds to dilate on the wisdom of God.

Davidson says of verse 7: "The verse means, 'Canst thou fathom or conceive God?' The special side of God's being which Zophar declares to be unfathomable is his wisdom or omniscience. This is the point in question, for it is this which discovers Job's heart and his sins; and Zophar desires to put this omniscience before Job to bring him to take a right place before it, just as Eliphaz brought the holiness of God before him."

Man is very small when contrasted with God, and nothing but the hand of God will ever succeed in training and teaching him how to behave. Zophar, as the other friends of Job, is actuated by an intense desire to see his friend restored to the favor of God, and believes that the only way, but a sure way, is to have his feelings and thoughts corrected as he turns to God and attaches himself to him. With eloquence and tenderness he speaks of a future where trouble is a forgotten dream, where life is filled with meridian brightness, where faith and hope come as twin angels to guard the life of God's well-beloved, where prosperity and honor shall come once more.

Our Father, in days of controversy help us to judge one another with charity! May we remember the goodness and loyalty of those from whom we differ! Help us to restrain our tempers when discussing matters of faith! Amen.

Friday, 21st. Job 12.

Watson says: "Zophar excites in Job's mind great irritation, which must not be set down altogether to the fact that he is the third to speak. In some respects he has made the best attack from the old position, pressing most upon the conscience of Job. He has also used a cruel positive tone in setting out the method and principle of divine government and the judgment he has formed of his friend's state. Job is accordingly the more impatient, if not disconcerted. Zophar had spoken of the want of understanding Job had shown, and the penetrating wisdom of God which at a glance convicts men of impiety. His tone provoked resentment. Who is this who has claimed to solve the enigmas of providence, to have gone into the depths of wisdom? Does he know any more, he himself, than the wild ass's colt? And Job begins with stringent irony, 'No doubt but ye are the people, and wisdom shall die with you!'"

So the good man imagines himself to be a laughingstock. People used to credit him with some knowledge of the ways of God, some sense of integrity, some ability to think: now apparently they think him a fool, and he resents the assumption. He feels acutely the manner of the wisdom and the power of God. Has he not built his life on such a faith? Why then should they be so insistent that he must be wicked? Why are they so ready to condone obvious wickedness if it be wrought by prosperous men? He proceeds to discuss the wisdom and might, the counsel and understanding of God in eloquent terms. He knows the teaching of history, he has observed the wonders of his goings forth in nature. Everywhere God displays a power which is absolute. You think there is a moral purpose behind, but the facts are against you. He acts as he wills, and makes fools of judges and pours contempt on princes. There is no dark place where his light cannot and does not penetrate. He exalts, he casts down, and no one can say why, but simply that he chooses to do it.

Job is wrong. God does not act in any such way. Things often appear like this: innocence suffers, sainthood sweats drops of blood. But God is not a capricious tyrant, he does not work mischief just because he wants to. The good man has not finished his speech, however, and it may be that his words will take a turn towards that which will discover the true secret of life.

O God, grant unto us the illumination of thy Spirit that we may see thee in the majesty of thy thought and purpose! Restrain us from narrowness of vision! Help us to believe in the universality of thy love! For Christ's sake. Amen.

Saturday, 22nd. Job 13.

Parker says: "Job turns away from the three talkers, practically saying, Let me continue this controversy with heaven, and not with earth! You vex me, you fret me! You do not touch the reality of the case! Yours are all words, clever and beautiful words, but you never come near my wound! Away! Let me speak directly to the condescending heavens; though judgment has fallen upon me, yet mercy will come from the same quarter. How happy we should often feel ourselves if we could strike our souls free from uninformed sympathizers, and from people who offer us keys that were never meant to open the lock of God's mystery! This is what Job does. He says in effect, I have listened to you, your words have passed over me, the ear has heard them and rejected them: now give me opportunity of talking with God!"

Parker is right in his suggestion. It is in turning to God, in seeking the vision of God, in a fresh personal discovery of God, that Job's problem is solved.

Job is too severe on his friends, and yet it is true of most of us that when we discuss the ways of God and try to theorize on his methods and purposes we are forgers of lies and impotent physicians.

What are we to say of verse 15? The American version reads, "Though he slay me, yet will I trust him," but as Peake says, "It is very beautiful in itself, and no doubt what Job ought to have said, and what he would have said after the vision of God. But it is singularly unfortunate here, since it is one of the few fragments in the poem which are widely known, and has thus created an entirely false impression as to Job's real attitude." What Job is saying here is that he means to speak even if his speaking brings destruction from an angry God. He waits for God to strike the blow. Meanwhile he feels that his only chance of salvation is to come to God and to state his

case. He is sure that God is righteous, and he wants to state his case to him. Job asks a chance, he pleads that in the hour of his defense he may not be terrified, but given a fair hearing, and is sure he will be acquitted. He also asks that he may know the charges against him, so that he may demonstrate his innocence. He knows that he is an insignificant creature, but if he is to be tortured in this way he would like to know the reason, and to show that he is not the kind of man implied by the punishment. Thus we see a servant of God enduring anguish.

Our Father, we thank thee for our friends, for those who seek to serve us and comfort us, for those who stand by us in adversity! We pray that we may be worthy of them. If sometimes they say words that hurt us, may we remember the love that prompts their rebukes, and be thankful! Amen.

Sunday, 23rd. Job 14.

This chapter is a precious heritage. We take it with us into our houses of mourning. Davidson says: "The crisis is now really over in Job's mind. Though he has not convinced his friends he has fought his way through any doubts which their suspicions and his afflictions might have aroused in his own thoughts. The courage with which he is ready to go before God he feels to be but the reflection of his own innocence, and this feeling throws a general peace over his spirit, which regrets over the brevity of his life and perplexity at beholding God treat so severely so feeble a being as himself, are able only partially to disturb."

There are four stages to Job's appeal in this chapter. (1) He belongs to a feeble race. Humanity lives for so brief a time, and our pathway is beset with perils, why should the high and holy One who inhabits eternity snatch from a man what little happiness may come to him in his naturally checkered career, especially when the man though sinful tries his best to please God? (2) Death is so inexorable for a man. A tree has a second chance. You may cut it down, but it may possibly send forth a shoot which will grow, but when a man dies he is done for. (3) Of verses 13-15 Davidson says, "Step after step Job has gone down deeper into the waters of despair. The waters have reached his head, and human nature driven back upon itself becomes prophetic. The vision rises before Job's mind of another life after this one, and he pursues with excited eagerness the glorious phantom." (4) But prayer for such an opportunity halts and trembles and dies upon the lips. He cannot forget his present state.

The comfort of hope had not yet dawned. Men knew nothing of the life beyond, but the belief was struggling to be born, and here we see its birth throes. If only he might have something to look forward to! If only a man might live again! If only a time might come when God could say, Where is my friend? and send for him! Can it be that God is numbering his steps, and that somewhere just ahead he will say, Enough? Alas that Job should put away this hope! How blessed it is for us that hope has become the anchor of the soul fixed within the veil, sure and steadfast!

Almighty God, thou dost not suffer us to be tempted above that we are able to bear! Thou bringest us relief. Our sorrows clarify our vision so that we can behold thee more clearly. Help us to believe in thy goodness! Amen.

Monday, 24th. Job 15.

In the first cycle of speeches Job's friends had tried to help the sufferer by recalling him to God. If only he would remember the character of God, turn humbly and penitently to God, comfort and succor would come to him. Job's answer is that he wants nothing more than the opportunity of meeting God. His sufferings are more than he can bear. He wants to know the reason for them in the light of the wisdom, power, authority, government of God. He has said some things that are terrible. He has appeared to charge God with being devoid of morality in his government of the race. Eliphaz therefore makes reply by charging Job with folly and wickedness of thought. He does not mean to be either cruel or unjust, but as a matter of fact he is both. He and his friends were not aware of the anguish of a man who is in the dark, feeling that some one is striking him, fearing lest the blows come from One whom he loved more than life.

Eliphaz is very jealous for God, but his conception of God is imperfect. He emphasizes omnipotence, wisdom, holiness; he does not know the love of God. Many men magnify God's strictness with a zeal he will not own. So Eliphaz falls into grave error.

He becomes very zealous in his effort to bring home to Job the fact of his sin. He is sure now that Job is a sinner, and that his sins are deep and dreadful, pride of heart, vanity, daring. He speaks of the destiny of the wicked that he may bring alarm to the soul of his friend.

It has been questioned whether Eliphaz is as much concerned in dealing with Job as he is in strengthening his own position. He therefore utters a number of sayings which are partly true and partly untrue, and at the end of his speech he sounds somewhat pitiful. He is sure that suffering and disaster go together according to a law of retribution. There must have been wrong to set them in motion.

O Lord, give us a large faith in thy wisdom! Restrain us from hasty judgments!

Help us to think of others kindly and tenderly! May we be slow to believe evil of our neighbors! Help us to look for the good in others! Amen.

Tuesday, 25th. Job 16.

Job feels impelled to say something discourteous. He finds the reiteration of religious commonplaces wearisome. He says if the tables were turned he should have been just as glib of tongue about the divine wisdom, righteousness, and power. They had accused him of uttering windy words: they were doing the same thing themselves. Lip comfort is easy. They call it the comfort of God, but it brings neither enlightenment nor peace. It exhausts and wearies him. It seems to him as though both God and man had failed to understand him. His friends accuse him of folly, God had gripped him and assailed him as an enemy. His friends are like dogs chasing a man and sniffing at his heels. He has been attacked without warning, and has had no opportunity of organizing a defense. His face is swollen, but it is with weeping, yet there was no violence in his hands, but only prayer to the all pure.

Davidson says: "The two great ideas which fill Job's mind in all this discourse are, first, the certainty of his speedy death under God's afflicting hand, and secondly, the moral infamy and the inexplicable contradiction to his conscience which death in such circumstances carries with it." Death is welcome, only it carries the reprobation of God, and that hurts him, for to honor God has been his constant desire. He feels that it is unjust, and he cries to the earth not to cover his blood, but let it cry for reparation.

It is evident that we are witnessing the birth of a belief in immortality. This man feels that somehow a future life is essential to explain the bitter experiences of this life. If there is nothing beyond the grave it is impossible for man to believe in a good God who is omnipotent. Ultimately the problem of a future life involves God. He has made man to think, desire, believe in and hope for immortality. If he cannot or has not made a life corresponding to men's thought, he is less than man whom he has made.

Our Father, whether our days be many or few, help us to spend them in loyal devotion to thee and thy service! If at times it seems as though thou wert indifferent to our welfare, help us to be humble, patient, courageous! If we grow weak surround us with thy power. Amen.

Wednesday, 26th. Job 17.

Job begins to feel that his end is near, and becomes most plaintive in his plea that somehow God will come to his aid and vindicate his character. After a long and honorable life devoted to the service of God and man it is terrible to become aware that your chief friends, as well as every one else, have come to believe that you have been living a double life. Job feels that if God will not vindicate him his reputation is lost. People, even the best people, insist upon it that he must have been wicked. He has protested his innocence without making an impression on any one. He feels that somehow there must be some man in the world who will protest and insist that a man's reputation is a sacred thing, and to be protected.

With this feeling in his mind Job turns on his friends and invites them to try again. They have made themselves look very foolish, judging and damning a man on an influence based on a theory without one particle of evidence to support their contention. Everything that he has ever cherished in his soul is the precise opposite of that which their theology had constrained them to assert. They imagine there is no problem. Job's misery is a sure proof of guilt. Let him admit it, and God will work the magic of a new day for him. They are too late with their promises; he is already a child of the grave, and his dwelling place is Sheol.

Watson says of the hope expressed in this speech: "It seems clear that 'my hope,' an expression twice used, cannot refer to one pressed upon Job but never accepted. It must denote either the hope that after Job's death God would lay aside his anger and forgive, or the hope that God would strike hands with him and undertake his case against all adverse forces and circumstances. Those who have the Christian outlook to another life may measure by the oppression Job has to endure the value of that revelation of immortality which is the gift of Christ."

Our Father, we thank thee for hope, the anchor of the soul! In the midst of the sorrows and tempests of life may we anchor ourselves in Christ! If men misjudge us, may we turn to thee and leave all things in thy hands! Grant us the revelation of thy presence in our lives! Amen!

Thursday, 27th. Job 18.

Our first emotion is one of profound sympathy for Bildad and his friends. They had put on one side their many affairs, they had come on a long and expensive journey, they had remained day after day overwhelmed with pity and solicitude, they had done all in their power to comfort Job, and in return the unhappy man had heaped scorn upon them and insinuated that they lived in a different world. It was almost more than they could bear.

Sorrow can sometimes be selfish. There are people, good and worthy people, who allow trouble to make them selfish egoists. It is not to be wondered at that Bildad

felt that Job was both ungrateful and rude in what he had said. He therefore advises him to weigh his words and to think before he speaks.

If Job's words have been an outrage on friendship, Bildad feels that he has been far more outrageous in what he has said about God. He has been accusing God of doing what he has been doing to himself. He has said that God was tearing him, when as a matter of fact he was tearing himself. God cannot set on one side his universal laws for the sake of individuals. The world is built on a foundation of righteousness and with an intolerance of wickedness. Yet he who built the world is good and merciful. It is written in the nature of things, it is a part of the universal consciousness of men, that wickedness works out its own destruction. No sinner can escape the going out of his light. Struggle as he will, the laws of nature are too strong for him. He will find nature fastening her toils about him, sapping his strength, developing disease, bringing him as a prisoner before the king of terrors, ultimately destroying him and his line, leaving nothing but the memory of an awful Nemesis that tracked the evildoer.

Now we must not imagine that all this is untrue, that it is a mere imagining of a dramatist: it is terribly true. But Bildad makes the fatal error of supposing that this is the only cause for misery and wretchedness. There are facts of a different kind, and it is the misfortune of his creed that it has made no provision for the recognition of those facts. The cross teaches us another side of things, and we see the vicarious in human life.

O Lord, may we not be weary or discouraged because of the failure of others to appreciate our service! If thou dost praise us we need no other reward. May we be faithful to thee and faithful to our duty! Amen.

Friday, 28th. Job 19.

The speech of Bildad had a terrible effect upon Job. His name had not been mentioned, but his condition had been described, and there was no escape from the inference that he was guilty. Davidson says; "Against this application Job's whole soul protests. Yet he realizes from Bildad's words, more clearly than he had ever done before, his dreary isolation, God and man alike being estranged from him, which he laments in most pathetic words. But so profound and unalterable is his consciousness of his innocence that at the moment when he has entered step by step into the thickest darkness, he makes a sudden leap out into the light, and rises by an inspiration, whether from above or from the depths of the human spirit, to the assurance that his innocence shall yet be revealed, that God will yet publicly appear for him, and that he shall see God; and he melts away, overcome by the joyful anticipation."

What is the inspiration or revelation? It has been immortalized in song. Myriads have thrilled at its melody. "I know, yes, I know that my Redeemer liveth!" What is the meaning of the words? They mean that the scales have fallen from his eyes, and that he has seen God in relation to himself, and in the vision of God the darkness vanishes. He realizes that whilst his own life is transitory there is One who will still persist, and this One is his redeemer. The Hebrew word is "Goel." Among men it meant that there was some one bound to a man by ties of blood who would stand by him and demand justice in his behalf, whether he was living or dead. Job uses the word to describe his faith in God. God is his goel, one who will stand by him and vindicate his name. Some time he will come forward. Some scholars use the word "afterman" or "vindicator." "I know that my afterman liveth, and shall come forward at last upon the earth to vindicate my character." Does verse 26 mean, Even if I am dead he will stand in my stead and declare I am innocent, or does it mean that in some way he will reanimate my flesh and raise me from the dead?

There is no doubt that the words "shall I see God" refer to an experience in the future life. Peake says, "Job advances to a new conviction. He had previously asserted that his witness was in heaven, and looked forward to vindication by him after his death. Now he expresses his confidence not only that his vindicator will act for him, but that he shall be permitted to see him. His character will be cleared, but he will also know that it is cleared." Job is sure of a personal immortality. The blessed vision shall not be reserved for some one else and denied to him. He will see God as his friend, one who is bound to him by holy ties.

It is a great discovery. Faith has triumphed, and suffering, instead of defeating him and satisfying the doubt of Satan, has led to a new factor in the spiritual and moral life of the human race!

Our God and Father, we rejoice in thy protecting care! Help us to leave all things in thy hands, our characters, our destinies! May we trust and not be afraid! Amen.

Saturday, 29th. Job 20.

Job has led his friends beyond their depth, and Zophar begins a speech which betrays great irritation. Whether the cause of irritation was personal chagrin or moral indignation has to be discovered. Job has suggested that his Goel would not only vindicate his character, but would make it his special charge, so that those who tra-

duced it would feel his vengeance. Zophar feels that there is something of innuendo in such words, and resentment kindles his speech, and he says with bitterness," "Knowest thou not this of old, since man was placed upon earth, that the triumphing of the wicked is short, and the joy of the hypocrite but for a moment?" A man so blind and so perverse as Job must be dealt with.

Davidson says: "Bildad had enlarged upon the certainty of the prisoner's downfall from the moral order of the world, and the moral sense in man which rose up against wickedness. Zophar's point is slightly different: it is the brevity of the wicked man's prosperity, which arises from the fact that wickedness brings about its own retribution. Job may understand that his fable is narrated of him. Zophar is too much of the plain blunt man; his meaning is so transparent that he commits himself and his friends into his adversary's hands."

We have to beware of our own frankness. We may be warranted in most of our own theorizing on the ways of life. It may be true that the universe is on the side of right, that godliness and prosperity go together. It is not true that bereavement, misfortune, poverty, are the fault of those who endure them. Zophar is well-intentioned and God-fearing. He has doubtless sought divine aid before speaking, but when he says that he knows certain things come from or by God he is overshooting the mark.

There is another way of viewing these speeches. It may be that the three friends were not aiming directly at Job, but were defending their general position that God is on the side of goodness and rewards it, that he is against evil and punishes it. They may have been thinking more of their theory than of their friend. Any way it is left to Job to show the falsities that underlie the argument.

Our Father, restrain us from evil tempers and impetuous speech! Help us to judge our fellows with charity! Teach us to see things in their true perspective! Help us to be reverent before thee! Amen.

Sunday, 30th. Job 21.

The first answer to Job's friends is this, that in every land and age notoriously wicked people have prospered, lived healthy lives, died in the midst of wealth, surrounded by admirers, and have been buried with every mark of honor. His friends may mock at him in his protests, but they have been looking at only one side of the picture, and so far as a general survey of the appearance of things is concerned you may just as easily say that the universe is on the side of evil as of good.

Job has never doubted the existence of God. What he has done is to protest his innocence, and to ask why he should have to forfeit not only his family, possessions, health, but even his reputation. His friends may shudder at his words, but his experience drives him to feel that the government of the world is not moral. There is too much misery abroad for him to believe that goodness is controlling everything.

Why do the wicked prosper? Their rejection of God has been deliberate and openly avowed. Yet it is obvious that their prosperity is not due to their own ability or industry, it is a gift or endowment from another; as Job and his friends would say, from God. Job must not be misunderstood. He is not indorsing these principles, he considers them dreadful, but he understands the fact that notwithstanding their open repudiation of God they have prosperity and peace. Moreover, they are preserved from catastrophe. His friends may object that sooner or later retribution will come, but Job replies, as a matter of fact blessing and prosperity have come, and as we admit they come from God how are we going to explain the reason? In the light of such facts cannot his friends see that they have been ungenerous in jumping to the conclusion that because of calamity a man is to be adjudged guilty of secret wickedness?

Watson says: "So the writer ends the second act of the drama, and the controversy remains much where it was. The meaning of calamity, the nature of the divine government of the world, are not extended. This only is made clear, that the opinion maintained by the three friends cannot stand. It is not true that joy and wealth are the rewards of virtuous life. It is not always the case that the evildoer is overcome by temporal disaster. It is true that to the good and bad alike death is appointed, and together they lie down in the dust. It is true even then that the good man's grave may be forsaken in the desert, while the impious may have a stately sepulcher. A new way is made for human thought in the exposure of the old illusions and the opening up of the facts of existence. Hebrew religion has a fresh point of departure, a clearer view of the nature and end of all things. The thought of the world receives a spiritual germ: there is a making ready for him who said, 'A man's life consisteth not in the things which he possesseth,' and 'What doth it profit a man to gain the whole world and forfeit his life?' When we know what the earthly cannot do for us we are prepared for the gospel of the spiritual and for the living word."

O God, we thank thee for the new world into which thou hast brought us, a world of truth, of fellowship, of knowledge! We pray that the full assurance of faith, hope, and knowledge may be given to us. For Christ's sake. Amen.